

# THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

## Part II



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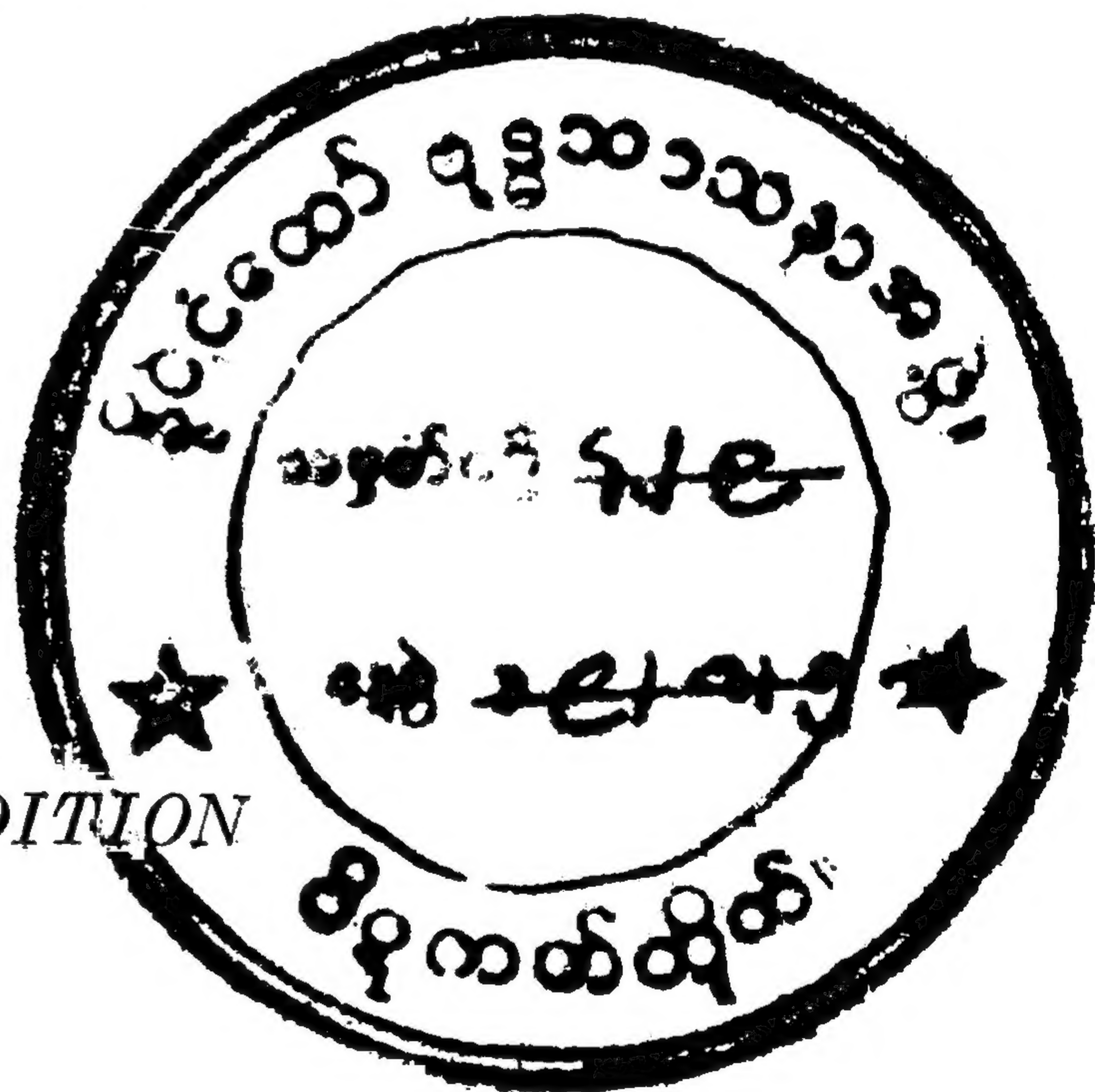
# THE NEW PALI COURSE PART II

BY

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AGGĀRĀMA, AMBALANGODA



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To  
THE MEMORY  
of  
RUBEN LANGE  
OF LOCARNO, SWITZERLAND  
who earnestly wished me to produce such a book as this.



## EDITOR'S NOTE

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Some friends of mine asked me to include here Denominative and Desiderative verbs, etc. when this is revised. I like to inform them that I have compiled a *Higher Pali Course* including these and many other knotty grammatical points in Pali. Dr. Wijesekara, M.A., Ph.D. has kindly revised it. But as its volume is bigger than this second portion its printing will be delayed till the end of the war, owing to the difficulty of obtaining permission to buy paper. I believe that Messrs. Colombo Apothecaries' Co., Ltd. will likewise undertake the publication of it when the control of paper is over.

A.P.B.

1st March, 1945.



## PREFACE

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I am happy to be able to bring out the second part of this book in such a short time. I was able to do this through the kind assistance given to me by Dr. O. H. de A. Wijesekara, M.A., Ph.D. and Dr. G. C. Mendis, B.A., Ph.D., both of the University College, Colombo.

Dr. Wijesekara revised my MS. and suggested many useful changes. According to his suggestions I have changed the way of classifying words given in the First Book. The new classification follows the terminology of English grammarians, showing *present participles*, *past participles*, etc. separately ; these were not so distinguished in the First Book but were merely marked with the figure (3) to indicate that they were a kind of adjectives, and of the three genders. The words given by me as “ Indeclinable Past Participles ” or “ Active Past Participles ” in the First Book are now termed “ Absolutives ”. Prof. Dr. W. Geiger prefers the word “ Gerund ” to this designation ; but as there is another kind of gerund like *gamana*, I accepted Dr. Wijesekara’s suggestion.

In the First Book, I gave roots with the customary (euphonic) vowel, following the tradition of Pali grammarians, like *paca*, etc. Dr. Wijesekara suggested to me that it would be more convenient to students if this added vowel were either removed (so that the root is given as *pac* and not *paca*, according to the method of



Sanskrit grammarians), or indicated as a separate element by some means or other. I have accepted the second alternative as being more in keeping with Pali usage, and shown the added vowel in an easily discernible way, i.e., in block letters, like *pacA*.

My thanks are due to Dr. O. H. de A. Wijesekara who helped me in so many ways and to Dr. G. C. Mendis, at whose request I undertook to write this book, for very kindly reading through the proofs. I wish to take this opportunity to thank also the various journals and scholars who commented on the First Book, and the publishers who have taken a great deal of trouble over the printing of this book.

A. P. BUDDHADATTA

23rd July, 1938.



# TABLE OF CONTENTS

---

	PAGE
Further Treatment of Letters .. .. .	1
Sandhi = Euphonic Combination .. .. .	3
(1) Vowel-Sandhi .. .. .	3
(2) Consonant-Sandhi .. .. .	16
(3) Niggahīta-Sandhi .. .. .	21
(4) Mixed Sandhi .. .. .	27
Mano-Group .. .. .	32
Masculine Noun ending in O .. .. .	34
Compound Nouns .. .. .	39
(1) Adjectival Compounds .. .. .	40
(2) Digu-Compounds .. .. .	42
(3) Dependent Determinative Compounds .. .. .	47
(4) Copulative Compounds .. .. .	51
(5) Adverbial Compounds .. .. .	58
(6) Relative Compounds .. .. .	59
(7) Complex Compounds .. .. .	65
Verbs .. .. .	74
Modes .. .. .	75
First Conjugation .. .. .	77
Present Tense .. .. .	77
The Imperative .. .. .	79
The Optative .. .. .	80
Past Tense .. .. .	84
Past Indefinite .. .. .	87
Future Tense .. .. .	92
The Past Conditional .. .. .	93



	PAGE
Second Conjugation .. ..	94
Third Conjugation .. ..	98
Fourth Conjugation .. ..	99
Fifth Conjugation .. ..	99
Sixth Conjugation .. ..	100
Seventh Conjugation .. ..	100
Verbal Prefixes .. ..	104
Passive Voice .. ..	114
Causal Suffixes .. ..	119
Position of Words in a Sentence (Syntax) ..	126
Concord .. ..	130
Taddhita or the Secondary Derivation ..	138
Numerical Derivatives .. ..	163
Gerundial Derivatives .. ..	164
Adverbial Derivatives .. ..	166
The Primary Derivatives or Kitakas ..	174
Kicca Suffixes .. ..	175
Present Participles .. ..	180
Past Participles .. ..	181
Primary Derivatives that are not Participles ..	189
Primary Derivatives that are Indeclinable ..	197
Pali-English Vocabulary .. ..	207
English-Pali Vocabulary .. ..	239



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- A.A.*    *Āṅguttaraṭṭhakathā.* P.T.S. Edition.
- Apa.*    *Apadāna.* P.T.S.
- B.B.S.*   *Buddhist Birth Stories.*
- B.I.*    *Buddhist India* by T. W. Rhys Davids.
- B.T.*    *Buddhism in Translations* by H. C. Warren.
- Bv.*     *Buddhavaṇsa* of the *Khuddakanikāya.*
- D.*      *Dīghanikāya.* P.T.S.
- Dh.A.*   *Dhammapadaṭṭhakathā.* P.T.S.
- Dhp.*    *Dhammapada* (text). *Numbers of the stanzas are given.*
- H.V.*    *Hatthavanagalla-Vihāravaṇsa.*
- J.*      *Jātakatṭhakathā,* edited by Professor D. Anderson.
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- Ps.B.*    *Psalms of the Brethren* by Mrs. C. A. F. Rhys Davids, D.Litt., M.A.
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- Thg.*    *Theragāthā.* P.T.S.
- Ty.S.*    *Treasury of Stories* by C. H. Tawney, M.A., 1895, London.
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- Vism.*    *Visuddhimagga.* P.T.S.



# THE NEW PALI COURSE

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## PART II

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### FURTHER TREATMENT OF LETTERS

1. The vowels are divided into short and long.

(1) a, i, u are short.

(2) ā, ī, ū, e, o are long.

Prosodically the short vowels before a double consonant or ṇ (= niggahīta) are counted long. It is to be observed that e and o are pronounced short before double or conjunct consonants (as in *khettam*, *bhonto*, etc.).

2. The consonants are divided into (1) *Vagga* (grouped) and (2) *Avagga* (non-grouped).

(1) 25 consonants from k to m are called “grouped” because they are divided into five groups of five letters each. They are—

k	kh	g	gh	ṅ	=	<i>Kavagga</i> or <i>Ka-group</i>
c	ch	j	jh	ñ	=	<i>Cavagga</i> or <i>Ca-group</i>
ṭ	ṭh	ḍ	ḍh	ṇ	=	<i>Ṭavagga</i> or <i>Ṭa-group</i>
t	th	d	dh	n	=	<i>Tavagga</i> or <i>Ta-group</i>
p	ph	b	bh	m	=	<i>Pavagga</i> or <i>Pa-group</i>

These groups are named after the first letter of each *vagga*. The last five letters of the *vaggas*, viz., ṅ, ñ, ṇ, n, m are called *vagganta* or *nasals*.



(2) The remaining seven consonants: *y, r, l, v, s, h, ḷ* are called *avaggas* as they are not grouped like the above.

The sonant *ṇ* is named *niggahīta*. It always comes after a short vowel.

3. Again all the vowels and the consonants are divided according to the place of their formation and utterance.

**A. According to the places of formation :**

- (1) *k kh g gh ṇ h and a ā* are *gutturals*
- (2) *c ch j jh ñ y and i ī* ,, *palatals*
- (3) *ṭ ṭh ḍ ḍh ṇ r ḷ* ,, *linguals*
- (4) *t th d dh n l s* ,, *dentals*
- (5) *p ph b bh m and u ū* ,, *labials*
- (6) *e* is *guttural* and *palatal*
- (7) *o* is *guttural* and *labial*
- (8) *v* is *dental* and *labial*
- (9) *ṇ* is merely a nasal breathing found only after short vowels, e.g., *rathaṁ, maṇim, yāguṁ*.

**B. According to utterance.**

(1) The *first* and the *third* letters of each of the five *vaggas* are called *unaspirates*, because they are pronounced without a strong breathing or h-sound.

(2) The *second* and the *fourth* letters of the same are *aspirates*, because they are pronounced with a strong breath or h-sound added to them.



**SANDHI=EUPHONIC COMBINATION**

4. When two letters of the same word or of two different words are joined together for the sake of euphony the union is called *sandhi* (combination or fitting together).

*Sandhi* is divided into—

- (1) *Sarasandhi* = combination of vowels.
- (2) *Vyañjanasandhi* = combination of a vowel and a consonant.
- (3) *Niggahītasandhi* = combination of ṇ and a vowel or a consonant.

(1) The first occurs when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together.

(2) The second occurs when a word ending in a vowel is joined to a word beginning with a consonant.

(3) The third occurs when a word or a syllable ending in ṇ is joined to a word or a syllable beginning either with a vowel or a consonant.

**Vowel-Sandhi**

Combination of vowels is effected by elision or change of one of the two contiguous vowels.

5. A vowel before another vowel is sometimes elided.

*Examples*

a before a : Vandiya + aggaṇ = *vandiyaggam*.

a ,, ā : Tān'eva + āsanāni = *tān'evāsanāni*.

a ,, u : Amanussa + upaddavo = *amanussupaddavo*.



- ā before i : Paññā + indriyaṇ = *paññindriyaṃ*.  
i „ i : Tīni + imāni = *tīnimāni*.  
i „ e : No hi + etaṇ = *no h' etaṃ*.  
ī „ o : Bhikkunī + ovādo = *bhikkhunovādo*.  
u „ u : Mātu + upaṭṭhānaṇ = *mātupaṭṭhānaṃ*.  
u „ ā : Sametu + āyasmā = *sametāyasmā*.  
e „ a : Dhanaṇ me + atthi = *dhanam matthi*.  
e „ e : Sabbe + eva = *sabb' eva*.  
o „ e ; Asanto + ettha = *asant' ettha*.  
o „ a : Tayo + assu = *tayassu*.

6. When two contiguous vowels are dissimilar, the second is sometimes elided.

a + a, a + ā, ā + a, ā + ā are similar ; so are i + i, etc.  
a + i, u, e or o are dissimilar ; so are i + a, u, e, o and so on.

### Examples

- i after ā : Chāyā + iva = *chāyā' va*.  
a „ i : Iti + api = *itipi*.  
a „ u : Devatā nu + asi = *devatā nu' si* ?  
a „ ū : Akataññū + asi = *akataññū' si*.  
a „ e : Vande + ahaṇ = *vande' haṃ*.  
a „ o : So + ahaṇ = *so' haṃ*.  
i „ u : Cakkhu + indriyaṇ = *cakkhundriyaṃ*.  
e „ ā : Kathā + eva kā = *kathā' va kā* ?  
e „ o : Pāto + eva = *pāto' va*.  
ā „ o : Moggallāno + āsi = *Moggallāno' si*.

7. The vowel a or ā combines with a following i or ī to e ; with a following u or ū to o (i.e., a + i or ī > e ; a + u or ū > o).



Bandhussa + iva = *bandhuss' eva*.

Jina + īritaṇ = *jīneritaṇ*.

Canda + udayo = *candodayo*.

Yathā + udake = *yathodake*.

Upa + ikkhati = *upekkhati*.

Na + upeti = *nopeti*.

Udadhī + ūmi = *udadhomi*.

### Exercise 1

TRANSLATE INTO ENGLISH

AND DISJOIN THE SANDHIS

1. Tesaṇ dvinnaṇ nivesanesu bahunnaṇ bhikkhūnaṇ paññattān' ev' āsanāni honti.

2. "Puttā m' atthi dhanam m' atthi,  
Iti bālo vihaññati." *Dhp.* 62.

3. Purā Vesalivāsīnaṇ mahanto rogupaddavo ahosi.

4. Sabb' eva mayaṇ dhammaṇ sutvā taṇ sādhuṇaṇ manasi karissāma.

5. Sabbam p' idan amhākaṇ dehanissitaṇ vinassati.

6. "No h' etaṇ bhante" ti bhikkhū Bhagavato vadiṇsu.

7. Dāsen' āhaṭṭāni dārūni gahetvā dāsī yāguṇ paci.

8. Yadā' haṇ nagaram agamāsiṇ tad' eko puriso mama chattaṇ gaṇhi.

9. Dārakā pupphān' ocinituṇ vanaṇ gantvā setāni' pi nīlāni' pi pupphān' āhariṇsu.

10. "Tena h' āvuso gaṇhatha me patta-cīvaran" ti thero āha.



11. “Thero nāsāya telaṃ āsiñcanto nisinnako’ va āsiñcitvā antogāmaṃ pāvisi.” *Dh. A. i. 10.*

12. Anāthapiṇḍiko’ pi visākhā’ pi mahāupāsikā nibaddhaṃ divasassa dve vāre Tathāgatass’ upatṭhānaṃ gacchanti.

13. Uggāṇhitukāmā dārakā pāto’ v’ utṭhāya kiñci bhuñjitvā satthasālaṃ gacchanti.

14. Kumbhaghosako kālass’ eva vuṭṭhāya Rājagahanagare kammakāro pabodhesi.

15. Mahā-Mahindatthero aññehi catūhi pabbajitehi saddhiṃ Laṅkāḍīpam āgantvā jineritaṃ saddhammaṃ Laṅkikānaṃ desesi.

### Words that are not given in the First Book

<i>Antogāma</i> = inside the village ; inner village. <i>n.</i>	<i>Kiñci</i> = something. <i>in.</i>
<i>Ahosi</i> = was. <i>v.</i>	<i>Kumbhaghosaka</i> = name of a person. <i>m.</i>
<i>Āvuso</i> = brethren. <i>in. voc.</i>	<i>Tathāgata</i> = the Buddha. <i>m.</i>
<i>Āsiñcanta</i> = pouring ; sprinkling. <i>pr.p.</i>	<i>Tela</i> = oil. <i>n.</i>
<i>Āsiñcitvā</i> = having poured or sprinkled. <i>abs.</i>	<i>Thera</i> = an elder ; senior monk. <i>m.</i>
<i>Āha</i> = said ; told. <i>v.</i>	<i>Dehanissita</i> = connected with the body. <i>adj.</i>
<i>Iti</i> = thus. <i>in.</i>	<i>Dve vāre</i> = twice. ( <i>acc. pl.</i> ).
<i>Uggāṇhitukāma*</i> = willing to learn. <i>adj.</i>	<i>Nibaddham</i> = always. <i>ad.</i>
<i>Upatṭhāna</i> = attending ; nursing. <i>n.</i>	<i>Nivesana</i> = house ; dwelling. <i>n.</i>
<i>Kālass’ eva</i> = early. <i>in. †</i>	

\*The infinitive in—*tum* loses its final nasal when compounded with *kāma*.

†*Kālassa* was originally a genitive of time.

<i>Paññatta</i> = prepared. <i>p.p.</i>	<i>Laṅkika</i> = born in Ceylon. <i>adj.</i>
<i>Patta-cīvara</i> = bowl and robe. <i>n.</i>	<i>Vinassati</i> = perishes. <i>v.</i>
<i>Pabodheti</i> = awakens. <i>v.</i>	<i>Vihaññati</i> = takes trouble. <i>v.</i>
<i>Pabbajita</i> = monk. <i>m.</i>	<i>Vutthāya</i> = having risen up. <i>abs.</i>
<i>Bāla</i> = foolish. <i>adj.</i> fool. <i>m.</i>	<i>Vesālivāsī</i> = dweller in the city of Vesālī. <i>m.</i>
<i>Bhante</i> = Reverend Sir. <i>voc.</i>	<i>Satthasālā</i> = school. <i>f.</i>
<i>Rogupaddava</i> = calamity by disease. <i>m.</i>	

## TRANSLATE INTO PALI

## FORMING SANDHIS WHERE IT IS SUITED

1. One of my friends gave me a book when I went to the village.
2. All beings disappear casting off their bodies at the end of their lives.
3. The girls brought blue and red flowers and gave them to their mother and father.
4. The ten fruits brought by the father are divided among the sons and the daughters by the mother.
5. There were many seats prepared for the monks in the monastery of Jetavana.
6. Formerly there was a great calamity by disease to the people in Ceylon.
7. "It is not so, brethren," said the Elder Sāriputta to the bhikkhus.
8. The Great Elder said to the villagers: "To-morrow we shall go to Sāvatti."
9. The monk rises early and begins to sweep the platforms around the shrines.



10. The doctrine preached by the Buddha was originally written in books during the reign of Vaṭṭagāmaṇi Abhaya of Ceylon.

11. Being sick, I took medicine from a physician for 20 days, and became healthy.

12. The Buddha preached to all that came to the monastery.

13. The treasurer Anāthapiṇḍika and the female devotee Visākhā built two monasteries near Sāvatti and gave them to the Buddha.

14. He spent 26 rainy seasons in those two monasteries, receiving hospitality from those two families.

15. Migāra, the father-in-law of Visākhā, kept her in the place of his mother ; so she was called “ Migāra-mātā.”

### New words occurring in the above Exercise

*Among* = antare. loc.

*Became* = abhavi. v.

*Being* = honta. pr.p.  
hutvā. abs.

*Being* = satta ; pāṇi. m.

*Book* = potthaka. m.

*Built* = kāresi. v. causative.

*Casting off* = vijahitvā.  
abs.

*Disappears* = antara-dhāyati ; vinassati. v.

*Divided* = bhājita. p.p.

*During* = vattante. loc.

*Early* = pāto 'va. in.

*Female devotee* = upāsikā.  
f.

*Hospitality* = sakkāra. m.

*Life* = jīvita. n.

*Misfortune* = vipatti. f.

*Originally* = sabbapaṭṭha-  
maṇ. ad.

*Platform around a shrine*  
= cetiyaṅgaṇa. n.

*Prepared* = paññatta.\*  
p.p.

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\*This must be used only in connection with seats and beds. The other meanings of *paññatta* are : pointed out, made known, ordained, etc.

The word that can be used anywhere in the sense of “ prepared ” is *sajjita*.

<i>Rainy season</i> = vassāna. <i>m.</i>	<i>Spent</i> = atikkāmesi. <i>v.</i> (Use only in connection with time).*
<i>Receiving</i> = labhanta. <i>pr.p.</i>	<i>Sweeps</i> = sammajjati. <i>v.</i>
<i>Reign</i> = rajjakāla. <i>m.</i>	<i>Treasurer</i> = seṭṭhī; bhaṇ- ḍāgārika. <i>m.</i>
<i>Sick</i> = rogī. <i>adj.</i>	<i>Villager</i> = gāmaṇḍa... <i>m.</i>

### Vowel-Sandhi (Continued)

8. When the first vowel is elided the second is sometimes lengthened.

Tatra + ayaṇ = tatr + ayaṇ = *tatrāyaṇ*.

Tadā + ahaṇ = tad + ahaṇ = *tadāhaṇ*.

Yāni + idha = yān + idha = *yānīdha*.

Kikī + iva = kik + iva = *kikīva*.

Bahu + upakāro = bah + upakāro = *bahūpakāro*.

Idāni + ahaṇ = idān + ahaṇ = *idānāhaṇ*.

Sace + ayaṇ = sac + ayaṇ = *sacāyaṇ*.

Tathā + upamaṇ = tath + upamaṇ = *tathūpamaṇ*.

Appassuto + ayaṇ = appassut + ayaṇ = *appassutāyaṇ*.

9. Sometimes the first vowel becomes long when the second is elided. (Note that only a dissimilar second vowel is elided).

Deva + iti = deva + ti = *devāti*.

Vijju + iva = vijju + va = *vijjūva*.

Vi + atināmeti = vi + tināmeti = *vītināmeti*.

Sādhu + iti = sādhu + ti = *sādhūti*.

Kiṇsu + idha = kiṇsu + dha = *kiṇsūdha*.

Lokassa + iti = lokassa + ti = *lokassāti*.

\* *Vissajjesi* must be used in connection with wealth.



10. I, ī, or e before a dissimilar vowel is sometimes changed to y ; then in some places the second vowel is lengthened.

Aggi + agāro = aggy + agāro = *aggyāgāro*.

Sotthi + atthu = *sotthyatthu*.

Putto te + ahaṇ = putto ty + ahaṇ = *putto tyāham*.

Me + ayaṇ = my + ayaṇ = *myāyam*.

Dāsī + ahosiṇ = dāsy + ahosiṇ = *dāsyāhosiṇ*.

Sattamī + atthe = *sattamyatthe*.

11. O or u before a dissimilar vowel is changed to v ; sometimes the second vowel is lengthened.

So + ahaṇ = sv + ahaṇ = *svāham*.

Anu + eti = *anveti*.

Atha kho + assa = *athakhvassa*.

Anu + addhamāsaṇ = *anvaddhamāsam*.

Su + akkhāto = sv + akkhāto = *svākkhāto*.

Na tu + eva = *na tvera*.

Yāvatako + assa = *yāvatakvassa*.

Su + āgataṇ = *svāgataṇ*.

Yo + ayaṇ = yv + ayaṇ = *yvāyam*.

12. Consonants, y, v, m, d, n, t, r, l, h are sometimes inserted between two vowels to avoid a hiatus.

y : Na + idaṇ = *nayidaṇ*.

Vuddhi + eva = *vuddhiyeva*.

v : Ti + aṅgulaṇ = *tivaṅgulaṇ*.

Pa + uccati = *pavuccati*.

m : Idha + ijjhati = *idhamijjhati*.

Lahu + essati = *lahumessati*.

- d : Atta + attho = *attadattho*.  
       Tāva + eva = *tāvadeva*.  
 n : Ito + āyati = *itonāyati*.  
 t : Tasmā + iha = *tasmātiha*.  
       Ajja + agge = *ajjatagge*.  
 r : Du + ākkhāto = *durakkhāto*.  
       Pātu + ahosi = *pāturaḥosi*.  
       Ni + uttaro = *niruttaro*.  
 l : Cha + abhiññā = *chaḷabhiññā*.  
       Cha + aṇso = *chaḷaṇso*.  
 h : Su + ujū ca = *suhujū ca*.  
       Putha + eva = *puthageva*.
- 

## Exercise 2

### TRANSLATE INTO ENGLISH

#### AND SHOW HOW THE SANDHIS ARE FORMED

1. Sac'āyaṇ kumāro agāraṇ ajjhāvasati rājā bhavis-  
sati cakkavattī.
2. “Samma, idān' āhaṇ vihāraṇ gantvā therāṇ tayā  
kata-paṇṇasālāyaṇ nisinnakaṇ disvā āgato' mhi.”  
*Dh. A. i, 19.*
3. “Svāhaṇ abbūḷha-sallo' smi,  
Sītibhūto' mhi nibbuto.” *Dh. A. i, 30.*
4. “Ko' si tvaṇ, Bhante' ti ? Therassa bhāgineyyo  
mhī ti.” *Dh. A. i, 14.*
5. “Yathā hi mūle anupaddave daḷhe  
Chinno' pi rukkho punar eva rūhati,  
Evam pi taṇhānusaye anūhate  
Nibbattatī dukkham idaṇ punappunaṇ.”  
*Dhp. 338.*



6 (1) “ Kiṇ sū’ dha vittaṇ purisassa seṭṭhaṇ ?  
Kin su sucinno sukham āvahāti ?”

(2) “ Saddhī’ dha vittaṇ purisassa seṭṭhaṇ.  
Dhammo sucinno sukham āvahāti.” *S.I.* 42.

7. “ Tasmā-t-ihā, bhikkhave, evaṇ sikkhitabbaṇ :  
paññāvuddhiyā vaddhissāmā’ ti.” *A. i*, 15.

8. “ Tayo’ me bhikkhave gilānā saṇvijjamānā lokas-  
miṇ, . . . tayo’ me gilānūpamā puggalā.” *A. i*. 120.

9. Aṇḍaṇ rakkhantī kikī’ va, vāladhiṇ rakkhanto  
camarī’ va, tumhe’ pi sādhukaṇ attano sīlaṇ rakkhatha.

10. “ Tato naṇ sukham anveti  
Chāyā’ va anapāyini.” *Dhp.* 2.

11. “ Yāvatak-v-assa kāyo, tāvatak-v-assa vyāmo.”  
*D. iii*, 144.

12. “ Na-y-idha naccaṇ vā gītaṇ vā  
Tālaṇ vā susamāhiṇaṇ.” *Dh. A. iv*, 67.

### New Words

*Agāra* = house. *n.*

*Ajjhāvasati* = dwells. *v.*

*Anapāyini* = which does  
not leave. *f.*

*Asi* = (thou) art. *v.*

*Anupaddava* = free from  
danger ; safe. *adj.*

*Anusaya* = predisposi-  
tion. *m.*

*Anūhata* = not destroyed.  
*p.p.*

*Anveti* = follows. *v.*

*Abbūḷha* = drawn out ;  
removed. *p.p.*

*Amhi* = (I) am. *v.*

*Asmi* = (I) am. *v.*

*Āvahāti* = brings. (Metri-  
cal for *āvahati*).

*Kikī* = blue jay. *f.*

*Kim su* = an interrogative  
particle. *in.*

*Gilāna* = sick (person).  
*adj.*

*Gilānūpama* = similar to  
a patient. *adj.*

*Gīta* = song ; singing. *n.*

*Cakkavattī* = universal monarch ; (lit. one who sets the wheel rolling). *m.*

*Camarī* = the yak. *m.*

*Taṇhā* = lust ; thirst. *f.*

*Tasmā* = therefore. *in.*

*Tāḷa* = music. *m.*

*Tāvataka* = that much. *adj.*

*Daḷha* = tight ; firm. *adj.*

*Nacca* = dance. *n.*

*Nibbata* = tranquillised ; peaceful. *p.p.*

*Nisinnaka* = sitting. *adj.*

*Paṇṇasālā* = leaf hut. *f.*

*Puggala* = person. *m.*

*Punappunam* = again and again. *ad.*

*Bhāgineyya* = sister's son. *m.*

*Yāvataka* = as much (as). *adj.*

*Rakkhantī* = protecting ; watching. *f.*

*Rāja* = king. *m.*

*Rūhati* = grows. *v.*

*Vaddhati* = grows ; increases. *v.*

*Vāladhi* = tail. *m.*

*Vitta* = wealth. *n.*

*Vuddhi* = increase. *f.*

*Vyāma* = fathom. *m.*

*Saddhā* = faith. *f.*

*Samma* = friend.\*

*Samvijjamāna* = existing. *adj.*

*Sikkhitabba* = that should be practised or observed. *pt.p.*

*Sītibhūta* = cooled. *p.p.*

*Suciṇṇa* = practised well. *p.p.*

*Susamāhita* = well performed. *p.p.*

*Setṭha* = highest ; noble. *adj.*

### TRANSLATE INTO PALI

#### FORMING SANDHIS WHERE IT IS POSSIBLE

1. All beings that are assembled here be glad of this saying !

2. O monks, there are three causes to sin.

3. All the people in the world fall down by death as a tree falls down when cut at the root.

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\*This is seen only in the vocative form.



4. I, being such a person, will not carry out your word, but my mother's.

5. If this prince leaves the household-life he will become an all-knowing one.

6. Now I went with my children to the monastery and returned after listening to a sermon.

7. Lad, you who wish to get a thing that cannot be obtained, are a fool.

8. Asked by the monk whether there is a forest-dwelling of the monks,\* the devotee replied "yes, Reverend Sir."

9. The minister accepted the words of the king, saying : " Yes, O Lord," and departed from the palace.

10. The millionaire, Ānanda, assembled his relations once a fortnight and admonished his son in their presence.

11. A one-eyed man protects his only eye with the utmost care ; in the same way you must safeguard your virtues.

12. The deity came to the place where the Buddha was, saluted Him, and asked Him a question.

### New Words

*Accepted* = paṭigaṇhi. *v.*

*Admonishes* = anusāsati.  
*v.*

*All-knowing* = sabhaññū.  
*adj.*

*Asks* = pucchati. *v.*

*Asked* = puṭṭha ; pucchita. *p.p.*

*Assembles* = sannipādeti.  
*v. causative.*

*Assembled* = samāgata ;  
sannipatita. *p.p.*

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\*In Pali this interrogative clause should be rendered as a simple question ending with *iti*.

<i>But</i> = tathā pi. <i>in</i> .	<i>One-eyed</i> = ekakkhika.
<i>Cause</i> = hetu. <i>m.</i> mūla. <i>n.</i>	<i>adj.</i>
<i>Child</i> = dāraka. <i>m.</i>	<i>Palace</i> = rājabhavana. <i>n.</i>
<i>Departs</i> = apagacchati. <i>v.</i>	<i>People</i> = jana : manussa.
<i>Devotee</i> = upāsaka. <i>m.</i>	<i>m.</i>
<i>Falls down</i> = patati. <i>v.</i>	<i>Presence</i> = abhimukha. <i>n.</i>
<i>Forest-dwelling</i> = arañña-vihāra. <i>m.</i>	<i>Prince</i> = rājakumāra. <i>m.</i>
<i>Glad</i> = sumana ; tuṭṭha. <i>adj.</i>	<i>Question</i> = pañha. 3.
<i>Lad</i> = māṇavaka. <i>m.</i>	<i>Replied</i> = paccāssosi : paccuttaram adāsi. <i>v.</i>
<i>Leaves the household-life</i> = (anagāriyaṇ) pabbajati.	<i>Safeguards</i> = rakkhati. <i>v.</i>
<i>Listening</i> = savaṇa. ( <i>ger.</i> ) <i>n.</i>	<i>Salutes</i> = abhivādeti. <i>v.</i>
<i>Once a fortnight</i> = anvaddhamāsaṇ. <i>ad.</i>	<i>Saying</i> = bhāsita. <i>ger.</i>
	<i>Saying</i> = kathenta. <i>pr.p.</i>
	<i>That cannot be obtained</i> = alabbhaneyya. <i>pt.p.</i>
	<i>Utmost care</i> = adhikatarussāha.* <i>m.</i>
	<i>Wishes</i> = icchati <i>v.</i>

Disjoin the Sandhis in the following words :—

Pañc' indriyāni	Tātāti
Sattuttamo	Saddhīdha
Suriyodayo	Migīva
Dhammānussati	Handāhaṇ
Atrāhaṇ	Tato' haṇ
Yān' imāni	Hatacakkhu' smi
Tāvad' eva	N' eva tāvāhaṇ
Cattāro' me	Sammad' akkhāto
	Yvāhaṇ

---

\*There is no word in Pali exactly corresponding to "care."



Join the following words in suitable ways :—

Tattha + ahaṇ

Tathā + eva

Tassa + upari

Vutti + assa

Ajja + eva

Du + aṅgulaṇ

Tadā + api

Atha kho + etaṇ

Vasalo + iti

Tāni + ahaṇ

Avijjā + ogho

Na + udeti

Mūlho + asi

## 2. Consonant-Sandhi

13. A consonant after a vowel is generally reduplicated. An aspirate is reduplicated by an unaspirate, and an unaspirate by itself.

### *Examples*

Rūpa + khando = *rūpakkhandho*

Du + karaṇ = *dukkaram*

Anu + gaho = *anuggaho*

Pari + cajati = *pariccajati*

Seta + chatṭaṇ = *setacchattam*

Tatra + ṭhito = *taratṭhito*

Paṭhama + jhānaṇ = *paṭhamajjhānam*

Vi + ñāṇaṇ = *viññāṇam*

Upa + davo = *upaddavo*

Ni + dhano = *niddhano*

Su + patiṭṭhito = *suppatiṭṭhito*

Ni + phalaṇ = *nippphalam*

Du + bhikkhaṇ = *dubbhikkham*

Ni + malo = *nimmalo*

Appa + suto = *appassuto*

**14. A long vowel before a reduplicated consonant is often shortened.**

Parā + kamo = *parakkamo*

Ā + khāto = *akkhāto*

Taṇhā + khayō = *taṇhakkhayo*

Mahā + phalaṇ = *mahapphalam*

Ā + sādo = *assādo*

The exceptions to this rule are :

Vedanā + khandho = *vedanākkhandho*

Yathā + kamaṇ = *yathākkamam*

Paññā + khandho = *paññākkhandho*

**15. A vowel before a consonant is sometimes lengthened and sometimes shortened for the sake of prosody.**

#### *Lengthened*

Khanti + paramaṇ = *khantī paramam*

Jāyati + soko = *jāyatī soko*

Maññati + bālo = *maññatī bālo*

Nibbattati + dukkhaṇ = *nibbattatī dukkham*

#### *Shortened*

Bhovādī + nāma so hoti = “ *bhovādi nāma so hoti.* ”

Yiṭṭhaṇ vā + hutaṇ vā + loke = “ *yiṭṭham va hutam va loke.* ”

Buddhe yadi vā + sāvake = “ *Buddhe yadi va sāvake.* ”

**16. O in “ so ” and “ eso ” before a consonant is sometimes changed into “ a. ”**

Eso + dhammo = *esa dhammo*

So + muni = *sa muni*

So + sīlavā = *sa sīlavā*

Eso + patto = *esa patto*

Eso + idāni = *esa 'dāni*



## Exercise 3

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. Manussā āyukkhayena kammakkhayena puññak-khayena ca maranti.
2. Sumedha-tāpaso paṭhamajjhānaṃ dutiyajjhānaṃ ca nibbattesi.
3. Nimmalassa sīlassa pālaṇaṃ mahapphalaṃ mahā-nisaṇsaṃ hoti.
4. “Pemato jāyatī soko ;  
Pemato jāyatī bhayaṃ ;  
Pemato vippamuttassa  
Natthi soko ; kuto bhayaṃ ?” *Dhp.* 213.
5. Bhagavatā taṇhakkhayāya dhammo desito hoti.
6. “Upakkiliṭṭhassa, Visākhe, kāyassa upakkamena pariyodapanā hoti.” *A.* i, 208.
7. “Yo ca tulaṃ’ va paggayha  
Varam ādāya paṇḍito  
Pāpāni parivajjeti,  
Sa munī ; tena so muni.” *Dhp.* 269.
8. “Na hi verena verāni  
Sammantī’ dha kudācanaṃ ;  
Averena ca sammanti.  
Esa dhammo sanantano.” *Dhp.* 5.
9. Adhirājā Dhammāsoko Devānampiyatissassa Laṇ-kissarassa bahū paṇṇākāre pesetvā puna pi rajjābhi-sekaṃ kāresi.
10. “Yamhi jhānaṃ ca paññā ca  
Sa ve nibbāṇa-santike.” *Dhp.* 372.

11. “Sabbe saṅkhārā aniccā’ ti  
 Yadā paññāya passati,  
 Atha nibbindatī dukkhe ;  
 Esa maggo visuddhiyā.” *Dhp.* 277.

## New Words

<i>Anicca</i> = impermanent. <i>adj.</i>	<i>Puññakkhaya</i> = exhaus- tion of merit. <i>m.</i>
<i>Avera</i> = benevolence ; friendliness. <i>m.</i>	<i>Pema</i> = love. <i>m.n.</i>
<i>Upakkama</i> = means ; ex- pedient. <i>m.</i>	<i>Pesetvā</i> = having sent. <i>abs.</i>
<i>Upakkiliṭṭha</i> = dirty. <i>p.p.</i>	<i>Bhaya</i> = fear. <i>n.</i>
<i>Kammakkhaya</i> = exhaus- tion of karma. <i>m.</i>	<i>Mahapphala</i> = bringing great results. <i>adj.</i>
<i>Kudācanam</i> = sometimes ( <i>Na kudācanam</i> = never). <i>in.</i>	<i>Mahānisaṃsa</i> = greatly beneficial. <i>adj.</i>
<i>Jāyati</i> = arises. <i>v.</i>	<i>Rajjābhiseka</i> = corona- tion of a king ; appoint- ment to the kingship. <i>m.</i>
<i>Jhāna</i> = trance ; medita- tion. <i>n.</i>	<i>Vara</i> = noble. <i>adj.</i>
<i>Tāpasa</i> = hermit. <i>m.</i>	<i>Vippamutta</i> = released. <i>p.p.</i>
<i>Nibbatteti</i> = produces. <i>v.</i>	<i>Visuddhi</i> = purity (from the passions). <i>f.</i>
<i>Nibbāṇa</i> = the summum bonum of the Bud- dhists. <i>n.</i>	<i>Vera</i> = enmity. <i>n.</i>
<i>Nibbindati</i> = becomes disgusted. ( <i>with locative</i> ).	<i>Sanantana</i> = ancient. <i>adj.</i>
<i>Faṇṇākāra</i> = present. <i>m.</i>	<i>Sammati</i> = calms itself ; appeases. <i>v.</i>
<i>Pariyodapanā</i> = clean- sing ; purification. <i>f.</i>	<i>Saṅkhāra</i> = aggregation ; component (thing) ; matter ; phenomenon. <i>m.</i>
<i>Parivajjeti</i> = avoids ; re- moves. <i>v.</i>	
<i>Pālana</i> = protection ; observation. <i>ger.</i>	



## TRANSLATE INTO PALI

## FORMING SANDHIS WHERE IT IS SUITED

1. Gods disappear from heaven by the exhaustion of merit and of age (life).
2. The hermits who dwell in forests strive to obtain the third and the fourth trances.
3. This ignorant person is not able to attain nirvāṇa.
4. The Buddha has preached that the aggregate of form is impermanent like a mass of foam.
5. Bimbisāra, the king of Magadha, provided white umbrellas for the Buddha and His disciples when they went towards Vesālī.
6. The persons who have observed the precepts without any breach will be born in heaven and will obtain immense happiness.
7. It is very difficult for\* a wicked person to do benevolent actions.
8. Kings are not able to avoid famines in their own countries.
9. People give alms and do other meritorious deeds in order to obtain great results in future.
10. A dirty cloth must be cleansed by washing again and again.
11. Enmity is never removed by enmity ; it may be removed by a benevolent action.
12. Love is the root of sorrow and fear ; he who has removed love has removed sorrow and fear.

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\*In Pali use the instrumental, with the infinitive for "to do."

## New Words

<i>Action</i> = kamma. <i>n.</i>	<i>Must be cleansed</i> = pariyo-
<i>Aggregate</i> = khanda. <i>m.</i>	dapetabba. <i>pt.p.</i>
<i>Benevolent</i> = mettāsaha-	<i>Own</i> = saka. <i>adj.</i>
gata. <i>adj.</i>	<i>Provides</i> = sampādeti. <i>v.</i>
<i>Breach</i> = bhedana. <i>ger.</i>	<i>Removed</i> = apanīta. <i>p.p.</i>
<i>Country</i> = ratṭha. <i>n.</i>	<i>Strives</i> = ussahati. <i>v.</i>
<i>Disciple</i> = sāvaka. <i>m.</i>	<i>To attain</i> = paṭiladdhuṇ.
<i>Foam</i> = pheṇa. <i>n.</i>	<i>inf.</i>
<i>Future</i> = anāgata. <i>m.</i>	<i>To avoid</i> = nivāretuṇ.
<i>Happiness</i> = sukha. <i>n.</i>	<i>inf.</i>
<i>Ignorant</i> = appassuta.	<i>To obtain</i> = laddhuṇ. <i>inf.</i>
<i>adj.</i>	<i>Very difficult</i> = atiduk-
<i>Immense</i> = atimahanta.	kara. <i>adj.</i>
<i>adj.</i>	<i>Wicked person</i> = asap-
<i>Meritorious deed</i> = kusala;	purisa. <i>m.</i>
puñṇakamma. <i>n.</i>	

Join the following words :—

Bahu + suto	Puggalā + dhammadasā
So + yāti	Sammā + padhānaṇ
Du + karaṇ	Pañca + khandhā
Mahā + dhano	Su + paṭividdho

Disjoin the following words :—

Paggharati	Mahabbalo
Mahabbhayaṇ	Viññāṇakkhandho
Sappuriso	Appaṭipuggalo
Assāso	Paggaṇhāti

## 3. Niggahīta—Sandhi

17. *ṇ* before a vagga-consonant may, sometimes, be transformed to the nasal or the fifth letter of the group to which that consonant belongs.

Dīpaṇ + karo = Dīpaṇkaro



Raṇaṇ + jaho = *raṇaṇjaho*  
 Saṇ + ṭhānaṇ = *saṇṭhānaṇ*  
 Taṇ + dhaṇaṇ = *tandhaṇaṇ*  
 Taṇ + phalaṇ = *tamphalaṇ*  
 Sayāṇ + jāto = *sayaṇjāto*  
 Amataṇ + dado = *amatandado*  
 Evaṇ + me sutaṇ = *evam me sutaṇ*

18. ṇ before l is sometimes transformed to l.

Saṇ + lahuḁo = *sallahuḁo*  
 Puṇ liṇgaṇ = *pulliṇgaṇ*  
 Saṇ + lāpo = *sallāpo*  
 Paṭisaṇ + līnc = *paṭisallīno*

19. ṇ before e or h is sometimes changed to ñ; ñ before e is reduplicated.

Paccattaṇ + eva = *paccattañ-ñ-eva*  
 Taṇ + hi tassa = *tañ hi tassa*  
 Evaṇ + hi vo = *evañ hi vo*  
 Taṇ + khaṇaṇ + eva = *tañkhaṇaṇ-ñ-eva*

20. ṇ followed by y combines with y to form ññ.

Saṇ + yogo = *saññogo*  
 Yaṇ + yad eva = *yaññad eva*  
 Saṇ + yojanaṇ = *saññojanaṇ*  
 Ānantarikaṇ + yam āhu = *ānantarikaññam āhu*

21. ṇ followed by a vowel sometimes becomes m or d.

Taṇ + ahaṇ = *tam aham*  
 Etaṇ + avoca = *etad avoca*  
 Kiṇ + etaṇ = *kim etam*

Taṇ + atthaṇ = *taṃ atthaṃ* ; *tad atthaṃ*

Taṇ + anattā = *tad anattā*

Yaṇ + idaṇ = *yaḍ idaṃ* ; *yam idaṃ*

22. ṇ followed by a vowel or a consonant is sometimes elided ; then the vowel in some cases is lengthened.

Tāsaṇ + ahaṇ = *tāsāhaṃ*

Evaṇ + ahaṇ = *evāhaṃ*

Vidūṇaṇ + aggaṇ = *vidūnaggaṃ*

Buddhāṇaṇ + sāsanaṇ = *Buddhāna sāsanaṃ*

Adāsiṇ + ahaṇ = *adāsāhaṃ*

Ariyasaccāṇaṇ + dassanaṇ = *ariyasaccāna dassanaṃ*

23. A vowel after ṇ is sometimes elided ; then ṇ undergoes the change stated in § 17 in most instances.

Abhinanduṇ + iti = *abhinandun 'ti*

Cakkaṇ + iva = *cakkaṃ 'va*

Halaṇ + idāni = *halan 'dāni*

Tvaṇ + asi = *tvaṃ 'si*

Idaṇ + api = *idaṃ pi*

Uttariṇ + api = *uttarim pi*

24. ṇ, is sometimes inserted before a vowel or a consonant.

Chakku + udapādi = *cakkhum udapādi*

Aṇu + thūlāni = *aṇum-thūlāni*

Manopubba + gamā = *manopubbaṅgamā*

Yāva c 'idha = *yāvañc 'idha*

Ava + siro = *avamsiro*



## Exercise 4

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. “Tassa attano ca tāsañ ca devatānaṃ sīlañ ca sutañ ca cagañ ca paññañ ca anussarato cittaṃ pasīdati.”  
A. i, 210.
2. “Tasmā saññaṃmay ’attānaṃ  
Assaṃ bhadraṃ va vāṇijo.” *Dhp.* 380.
3. “Karomi tuyhaṃ vacanaṃ ;  
Tvaṃ ’si ācariyo mama.” *Dh.* A. i, 32.
4. “Anussaretha Sambuddhaṃ,  
Bhayaṃ tumhāka no siyā.” *S.* i, 120.
5. “Evā ’haṃ cintayitvāna  
Nekakoṭṭisaṇaṃ dhaṇaṃ  
Nāthānāthaṇaṃ datvāna  
Himavantam upāgamiṃ.” *Bv.*
6. “Dāyako dānapati yaññaḍ eva parisāṇ upasaṅkamati . . . visārado ’va upasaṅkamati.” *A.* iii, 39.
7. “Aññāya ca paṇāhaṃ samanānaṃ Sakyaputtiyaṇaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apak-kanto.” *A.* i, 185.
8. “Tena hi, gahapati, taññ ev ’ettha paṭipucchis-sāmi.”
9. “Taṇ hi tassa sakaṃ hoti,  
Taṇ ca ādāya gacchati.” *S.* i, 93.
10. “Imāni cattāri ariyasaccāni ’ti, bhikkhave, . . .  
yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.” *A.* i, 177.
11. “Taṇhaṅkaro, Medhaṅkaro, Saraṇaṅkaro, Dīpaṅkaro ti cattāro Buddhā ekasmiññ eva kappe uppajjisu.”
12. “Idam avoca Bhagavā ; attamanā te bhikkhū Bhagavato bbāsitaṃ abhinandun ti.” *In many suttas.*

## New Words

<i>Aññāya</i> = having understood. <i>abs.</i>	<i>Nātha</i> = lord. <i>m.</i> able. <i>adj.</i>
<i>Attamana</i> = glad. <i>adj.</i>	<i>Niraya</i> = hell. <i>m.</i>
<i>Anātha</i> = helpless. <i>adj.</i>	<i>Neka-koṭisata</i> = counted by many crores. <i>adj.</i>
<i>Anussarati</i> = remembers. <i>v.</i>	<i>Paṭicca</i> = on account of (with <i>acc.</i> ) <i>in.</i> or <i>abs.</i>
<i>Anussaranta</i> = remembering. <i>pr.p.</i>	<i>Paṭipucchati</i> = asks again. <i>v.</i>
<i>Apakkaniya</i> = gone away. <i>p.p.</i>	<i>Pasīdati</i> = becomes clear or glad. <i>v.</i>
<i>Abhinandati</i> = rejoices. <i>v.</i>	<i>Bhadra</i> = good. <i>adj.</i>
<i>Ariyasacca</i> = noble truth. <i>n.</i>	<i>Bhāsita</i> = saying. <i>n.</i> said. <i>p.p.</i>
<i>Ācariya</i> = teacher. <i>m.</i>	<i>Visāraḍa</i> = unconfused ; bold. <i>adj.</i>
<i>Kappa</i> = an aeon. <i>m.</i>	<i>Saka</i> = one's own. <i>adj.</i>
<i>Cāga</i> = charity. <i>m.</i>	<i>Sakya-puttiya</i> = belonging to the sons of Sākyas. <i>adj.</i>
<i>Cintayitvā</i> = having thought. <i>abs.</i>	<i>Saññamayati</i> = restrains ; trains oneself. <i>v.</i>
<i>Dānapati</i> = liberal donor ; philanthropist. <i>m.</i>	<i>Samana</i> = monk. <i>m.</i>
<i>Dāyaka</i> = donor. <i>m.</i>	
<i>Dhamma-vinaya</i> = doctrine and discipline. <i>m.</i>	

## TRANSLATE INTO PALI

## FORMING SANDHIS WHERE IT IS POSSIBLE

1. A virtuous man comes to an assembly without any fear. This is one of the results he has obtained through his virtue.

2. Having thought thus I distributed alms among 200 beggars.

3. Then I asked him again the same thing ; he answered in another way.



4. At the end of the discourse of the Ven. Sāriputta, the bhikkhus expressed their approval of his words.

5. If you always keep in mind the virtues of the Buddha, you will not fall into wicked thoughts.

6. The actions of the man, good or bad, will follow him to the other world as a wheel follows the feet of the oxen that are yoked to a cart.

7. The Buddha's admonition to us is that we must cleanse our minds from all sins.

8. One's mind becomes gladdened when one thinks about the virtues of the deities by which they are born in that state.

9. He has taken refuge in the Buddha, dhamma, and saṅgha.

10. The man fell head-downwards into a pit.

11. The Elder preached a long sermon to the assembly and further admonished them.

12. The liberal donor was not afraid of falling feet-upwards in a pit of glowing charcoal.

### New Words

(Action) good and bad =	Cleanses = parisodheti. v.
kusalākusala (-kam-	Discourse = desanā. f.
ma). n.	Distributes = bhājeti ;
Approval = anumati. f.	vissajjeti. v.
Admonition = anusāsana ;	Expresses = pakāseti. v.
sāsana. n.	Expresses approval =
Assembly = sabhā. f.	abhinandati. v.
Becomes gladdened = pa-	Further = uttarim (pi).
sīdati. v.	ad. .
Born = nibbatta. p.p.	Glowing = jalita. p.p.
Charcoal = aṅgāra. m.	

<i>In another way</i> = añña-thā. <i>ad.</i>	<i>Same thing</i> = tad eva.
<i>In that state</i> = tattha. <i>in.</i>	<i>Sermon</i> = sutta. <i>n.</i>
<i>Keeps in mind</i> = manasi kārōti. <i>v.</i>	<i>State</i> = attabhāva. <i>m.</i>
<i>Other world</i> = paraloka. <i>m.</i>	<i>Taken refuge</i> = saraṇa-gata. <i>p.p.</i>
<i>Obtained</i> = laddha. <i>p.p.</i>	<i>Thought</i> = cintā. <i>f.</i>
<i>Result</i> = ānisaṃsa ; 'vi-pāka. <i>m.</i>	<i>Wicked</i> = duṭṭha. <i>adj.</i>
	<i>Yoked</i> = yojita ; baddha. <i>p.p.</i>

### Mixed Sandhi

25. When i before a dissimilar vowel is changed to y (according to the rule §10), that y, together with the preceding consonant, undergoes several changes.

#### I. ty becomes cc

Iti + evaṇ = ity + evaṇ = iccevaṇ  
 Ati + antaṇ = aty + antaṇ = accantaṇ  
 Jāti + andho = jāty + andho = jaccandho  
 Iti + ādi = ity + ādi = iccādi  
 Pati + ayo = paty + ayo = paccayo

#### II. dy becomes jj

Yadi + evaṇ = yady + evaṇ = yajjevaṇ  
 Nadī + ā = nady + ā = najjā

#### III. dhy becomes jjh

Adhi + agamā = adhy + agamā = ajjhagamā  
 Adhi + okāso = adhy + okāso = ajjhokāso  
 Bodhi + aṅgā = bodhy + aṅgā = bojjhaṅgā



## IV. bhy becomes bbh

Abhi + uggacchati = abhy + uggacchati = *abbhuggacchati*

Abhi + okāso = abhy + okāso = *abbhokāso*

Abhi + ācikkhanaṇ = abhy + ācikkhanaṇ = *abbhācikkhanaṇ*

## V. py becomes pp

Api + ekacce = apy + ekacce = *appekacce*

Api + ekadā = apy + ekadā = *appekadā*

A few masculine nouns, ending in a, are differently declined from “nara.” Two of them are very frequently used.

## 26. Declension of Atta = Self

	SINGULAR	PLURAL
<i>Nom.</i>	Attā	Attāno
<i>Acc.</i>	Attānaṇ ; attañ	Attāno
<i>Ins.</i>	Attanā ; attena	Attanebhi ; attanehi
<i>Dat.</i>	} Attano	Attānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Attanā	Attanebhi ; attanehi
<i>Loc.</i>	Attani	Attanesu
<i>Voc.</i>	Atta ; attā	Attāno

## 27. Declension of Rāja = King

	SINGULAR	PLURAL
<i>Nom.</i>	Rājā	Rājāno
<i>Acc.</i>	Rājānaṇ ; rājaṇ	Rājāno
<i>Ins.</i>	Raññā ; rājena	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Dat.</i>	} Rañño ; rājino	Raññaṇ ; rājūnaṇ rājānaṇ
<i>Gen.</i>		

<i>Abl.</i>	Raññā ; rājamhā ; rājasmā	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Loc.</i>	Raññe ; rājini ; rājamhi ; rajasmiṇ	Rājusu ; rājesu
<i>Voc.</i>	Rāja ; rājā	Rājāno

## Exercise 5

## TRANSLATE INTO ENGLISH

1. Rājā nagare caranto dhammaṇ desentam ekaṇ tāpasam passi.

2. Dhammaṇ suṇantā bahū manussā rājini āgacchante tam eva olokesuṇ.

3. Rājūsu attano attano raṭṭhesu carantesu bahū-sevakā setacchattādīni gahetvā te anugacchanti.

4. Rājāno attānaṇ kumāre sake sake rajje patitṭhāpetum icchantā tesāṇ nānāsippāni sikkhāpenti.

5. Duṭṭhagāmanī-rañño Sālikumāro nāma eko' va putto ahosi. So attano piturantakaṇ rajjaṇ labhituṇ na icchi.

6. So rājā Elāraṇ Damiḷarājānaṇ māretvā Buddha-sāsanaṇ saṅgaṇhanto mahantāni cetiyāni bahū vihare ca kāresi.

7. “ Iccevam accanta-namassanīyaṇ  
Namassamāno ratanattayaṇ yaṇ  
Puññābhisandaṇ vipulaṇ alatthaṇ,  
Tass' ānubhāvena hatantarāyo.” *Samp.* i, 1.

8. “ Ath' assa upaparikkhato etad ahosi : paccan-timesu kho janapadesu sāsanaṇ suppatitṭhitaṇ bha-vissatī ti”. *Samp.* i, 63.

9. “ Setṭhī kampamāno dhanasokena satīṇ paccupaṭ-thāpetum asakkonto tatth' eva pati.” *J. Illisa.*

10. “ Ekacco puggalo nice kule paccājāto hoti . . . so ca hoti . . . bāvhabādho kāṇo vā kuṇī vā.” *A.* ii, 85.



## New Words

<i>Accanta-namassanīya</i> = most worshipful. <i>adj.</i>	<i>Paccupatṭhāpetum</i> = to retain or regain. <i>inf.</i>
<i>Alattha</i> = (he) got. <i>v.</i>	<i>Pitusantaka</i> = belonging to father ; paternal. <i>adj.</i>
<i>Asakkonta</i> = unable. <i>pr.p.</i>	<i>Patitṭhāpeti</i> = establishes. <i>v.</i>
<i>Ādi</i> = beginning. <i>m.</i> ; <i>et</i> <i>cetera</i> ; and so on. <i>n.</i>	<i>Bavhābādha</i> = much ail- ing ; sickly. <i>adj.</i>
<i>Ānubhāva</i> = power. <i>m.</i>	<i>Buddhasāsana</i> = Buddhism. <i>n.</i>
<i>Upaparikkhanta</i> = exa- mining ; enquiring. <i>pr.p.</i>	<i>Ratanattaya</i> = three pre- cious objects, the Bud- dha, Dhamma, and His Order. <i>n.</i>
<i>Ekacca</i> = some. <i>adj.</i>	<i>Vipula</i> = great ; immense. <i>adj.</i>
<i>Kampamāna</i> = trembling. <i>pr.p.</i>	<i>Saṅgaṇhanta</i> = entertain- ing ; supporting. <i>pr.p.</i>
<i>Kāṇa</i> = blind (in one eye). <i>adj.</i>	<i>Suṇanta</i> = hearing. <i>pr.p.</i>
<i>Kuṇi</i> = crooked-handed ; having a paralysed arm. <i>adj.</i>	<i>Suppatitṭhita</i> = well estab- lished. <i>p.p.</i>
<i>Janapada</i> = country ; territory. <i>m.</i>	<i>Sikkhāpeti</i> = teaches. <i>v.</i>
<i>Damiḷa-rāja</i> = Tamil king. <i>m.</i>	<i>Setacchatta</i> = white para- sol. <i>n.</i>
<i>Desenta</i> = preaching. <i>pr.p.</i>	<i>Sevaka</i> = attendant ; ser- vant. <i>m.</i>
<i>Namassamāna</i> = worship- ping. <i>pr.p.</i>	<i>Soka</i> = sorrow. <i>m.</i>
<i>Nānāsippa</i> = various arts. <i>n.</i>	<i>Hatantarāya</i> = having avoided the danger or removed the obstacles. <i>adj.</i>
<i>Paccantima</i> = remote. <i>adj.</i>	
<i>Paccājāta</i> = reborn. <i>adj.</i>	

## TRANSLATE INTO PALI

1. The great pagoda, Ruvanveli, at Anurādhapura was built by King Duṭṭhagāmanī.

2. King George V sent his son, Prince Edward, to Ceylon and other countries.

3. When Devānampiya-Tissa was reigning in Ceylon, Emperor Asoka's son, Mahinda, came to Ceylon and established Buddhism here.

4. There are many shrines and monasteries built by the command of the kings.

5. The Buddha spent only a few months at the monastery built by His own relations in Kapilavatthu.

6. King Dharmāsoka knew that Buddhism would be well established in remote countries in the future.\*

7. Many kings assemble to see the coronation of their lord, the Emperor.

8. All kings like to place their own sons on their respective thrones after their death.

9. Many attendants follow a king when he is traveling in his own kingdom, inspecting towns and villages there.

10. People, who were listening to the Dhamma, stood up when the king arrived there, to show their respect to him.

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\*This is a complex sentence with a noun-clause. A noun-clause is connected to a sentence through the help of the particle *iti*. The 8th sentence in the first part of this exercise is an example for this.



## New Words

<i>After (their) death</i> = ac-cayena	<i>Reigning</i> = rajjaṇ anu-sāsenta or kārenta. <i>pr.</i>
<i>Arrived</i> = sampatta. <i>p.p.</i>	<i>p.</i>
<i>Assembles</i> = sannipatati. <i>v.</i>	<i>Respect</i> = gārava. <i>m.</i>
<i>Built</i> = kārita. <i>p.p. causative.</i>	<i>Spent (time)</i> = vītinā-mesi. <i>v.</i>
<i>Command</i> = āṇā. <i>f.</i>	<i>Stood up</i> = utṭhahi. <i>v.</i>
<i>Emperor</i> = adhirāja. <i>m.</i>	<i>Their respective</i> = attano attano. <i>poss. sing.</i>
<i>Few</i> = appaka ; kati-paya.* <i>adj.</i>	<i>Throne</i> = sīhāsana. <i>n.</i>
<i>Inspecting</i> = upaparikhanta. <i>pr.p.</i>	<i>To place</i> = ṭhapetuṇ. <i>inf.</i>
<i>Knew that . . .</i> = iti jāni or aññāsi.	<i>To see</i> = passituṇ. <i>inf.</i>
<i>Only</i> = eva. <i>in.</i>	<i>To show</i> = dassetuṇ. <i>inf.</i>
<i>Pagoda</i> = cetiya. <i>n.</i>	<i>Town</i> = nagara. <i>n.</i>
	<i>Travelling</i> = cārikaṇ ca-ranta. <i>pr.p.</i>

## 28. Declension of Mano-Group

MANA = mind

## Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Mano	Manā
<i>Acc.</i>	Manañ	Mane
<i>Ins.</i>	Manasā ; manena	Manebhi ; manehi
<i>Dat.</i>	} Manaso ; manassa	Manānaṇ
<i>Gen.</i>		
<i>Abl.</i>		
	Manasā ; manā ; manamhā ; manasmā	Manebhi ; manehi
<i>Loc.</i>	Manasi ; mane ; manamhi ; manasmiṇ	Manesu
<i>Voc.</i>	Mana ; manā	Manā

\*Appaka is to be used in a collective meaning and the other in distributive.

Similarly declined are :

<i>Tama</i> = darkness	<i>Vaca</i> = word ; saying
<i>Teja</i> = heat ; power	<i>Aya</i> = iron
<i>Tapa</i> = religious austerity	<i>Sara</i> = lake
<i>Ceta</i> = thought	<i>Raja</i> = dust
<i>Yasa</i> = fame ; glory	<i>Vāsa</i> = cloth
<i>Paya</i> = milk ; water	<i>Sira</i> = head
<i>Vaya</i> = age	<i>Ura</i> = breast
<i>Thāma</i> = strength	<i>Oja</i> = splendour
<i>Raha</i> = secret	<i>Chanda</i> = metrics

*Nabha* = sky

This group has also Neuter forms. The difference of this group with the Masculine or Neuter nouns of the same ending, is :

(1) In Ablative these have a form ending in *-sā*, in Dative and Genitive a form ending in *-so*, in Locative a form ending in *-si*.

(2) Moreover the nouns of this group take an *o* for their last vowel when they are combined with some other noun or a suffix, e.g.,

*Tama* + *nuda* = *tamounda* (dispelling darkness).

*Teja* + *dhātu* = *tejodhātu* (the element of heat).

*Vaya* + *vuddha* = *vayovuddha* (come to old age).

*Tapa* + *vana* = *tapovana* (ascetics' forest).

*Sira* + *ruha* = *siroruha* (hair ; growing on the head).

*Raha* + *gata* = *rahogata* (gone to seclusion or privacy).

*Paya* + *nidhi* = *payonidhi* (ocean ; deposit of water).

*Raja* + *rāsi* = *rajaorāsi* (a heap or cloud of dust).

*Aya* + *patta* = *ayopatta* (iron bowl).

*Sara* + *ruha* = *saroruha* (lotus ; grown or risen in a lake).



### 39. Declension of a Masculine Noun Ending in O

GO = CATTLE

	SINGULAR	PLURAL
<i>Nom.</i> } <i>Voc.</i> } Go		Gāvo
<i>Acc.</i>	Gāvaṇ ; gavaṇ ; gāvuṇ	Gāvo
<i>Ins.</i>	Gāvena ; gavena	Gobhi ; gohi ; gāvehi ; gavehi
<i>Dat.</i> } <i>Gen.</i> } Gāvassa ; gavassa		Gavaṇ ; gunnaṇ ; gonāṇ
<i>Abl.</i>	Gāvā ; gavā ; gāvam- hā ; gavamhā ; gā- vasmā ; gavasmā	Gobhi ; gohi ; gāvehi ; gavehi
<i>Loc.</i>	Gāve ; gave ; gāvam- hi ; gavamhi ; gāvas- miṇ ; gavasmiṇ	Gāvesu ; gavesu ; gosu

This is used for cattle in common though this is in the Masculine. There are no other nouns similar to this.

### Exercise 6

TRANSLATE INTO ENGLISH

AND POINT OUT THE NOUNS BELONGING TO THE  
MANO-GROUP

1. Dvīhi vāṇijehi yācito Bhagavā attano sīsato muṭ-  
ṭhimatte siroruhe tesaṇ adāsi.
2. Te Bhagavantaṇ sirasā namassitvā te siroruhe  
attano nagaraṇ netvā saroruhādīhi pūjesuṇ.
3. “ Ekūnatiṇso vayasā  
Bodhisatto ’bhinikkhami.

Pañcatinso 'tha vayasā

Bimbisāram upāgami."—*Mhv.* ii, 26, 27.

4. Gunnañ ce taramānaṇ

Ujuṇ gacchati puṅgavo,

Sabbā tā uju gacchanti."—*A.* ii, 76.

5. Iddhimā tapodhano payonidhim pi sosetuṇ  
samattho hoti.

6. Mahānirayo pana ayopākārena parikkhitto, ayo-  
pidhānena pihito ; tassa ayomayā bhūmi tejasā jalitā  
hoti.

7. Sākaṭikā gunnaṇ tiṇaṇ udakañ ca datvā te saka-  
ṭesu yojetvā sakaṭe pājentā Bārāṇasiṇ gacchanti.

8. "Manasā ce paduṭṭhena

Bhāsatī vā karoti vā

Tato naṇ dukkham anveti

Cakkaṇ va vahato padaṇ."—*Dhp.* 1.

9. Manussā gavamhā payaṇ, payasā dadhiṇ,  
dadhimhā sappiṇ ca labhanti.

10. So mettāsahagatena cetasā ekaṇ disaṇ pharitvā  
viharati ; tathā dutiyaṇ ; tathā tatiyaṇ.

11. Bhagavati cetopasādena bahavo janā mahantaṇ  
dibbasampattiṇ labhiṇsu.

12. Bhagavā nabhasā Laṅkāḍīpam āgamma yak-  
khasamāgamassa upari nabhasi nisīditvā dhammadesa-  
nāya te damesi.

13. "Ayasā 'va malaṇ samuṭṭhitaṇ

Tat 'uṭṭhāya tam eva khādati."—*Dhp.* 240.

14. Vacasā kataṇ kammaṇ vācasikaṇ, manasā kataṇ  
kammaṇ mānasikaṇ nāma hoti.

15. "Yasoladdhākho pan 'amhākaṇ bhogā."—*D.* i, 118.



## New Words

*Abhinikkhami* = left the household life. *v.*

*Iddhimantu* = possessed of supernatural power. *adj.*

*Uju* = straight. *adj.*

*Uttāya* = having risen (from the seat). *abs.*

*Upāgami* = approached. *v.*

*Cetopasāda* = gratification. *m.*

*Tapodhana* = monk (*lit.* one rich in asceticism). *m.*

*Taramāna* = crossing a stream. *pr.p.*

*Damesi* = subdued. *v.*

*Dibbasampatti* = heavenly bliss. *f.*

*Dhammadesanā* = religious discourse. *f.*

*Namassitvā* = having bowed down. *abs.*

*Netvā* = having carried. *abs.*

*Paduttha* = corrupt. *p.p.*

*Parikkhitta* = surrounded by. *p.p.*

*Pākāra* = rampart. *m.*

*Pājenta* = driving. *pr.p.*

*Pidhāna* = lid. *n.*

*Pihita* = shut. *p.p.*

*Puṁgava* = the chief bull. *m.* (*stem.* puṅ + go).

*Pharitvā* = having suff used. *abs.*

*Bhoga* = property. *m.*

*Mala* = rust ; dirt. *n.*

*Mahāniraya* = great hell. *m.*

*Mānasika* = born of the mind ; mental. *adj.*

*Mutthimatta* = a handful ; (amount that a fist can hold). *adj.*

*Yasoladdha* = got through tame. *adj.*

*Yācita* = asked ; begged. *p.p.*

*Yāti* = goes. *v.*

*Yojetvā* = having yoked. *abs.*

*Vahanta\** = bearer. *pr.p.*

*Vācasika* = done through speech ; verbal. *adj.*

*Viharati* = dwells. *v.*

*Samattha* = able. *adj.*

*Samāgama* = assembly. *m.*

*Sākaṭika* = carter. *m.*

*Sīsa* = head. *n.*

*Sosetum* = to dry. *inf.*

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\* *Vahato* in this exercise must be translated : of the ox who drags the cart. For declension of *vahanta* see §51, First Book.

## TRANSLATE INTO PALI

1. Flying through the air the birds go wherever they want.

2. The monk dwells in a cave suffusing the whole world with his benevolent mind.

3. The cattle, who help us in ploughing our fields and supply us with milk and ghee, should not be killed by us.

4. Two caravan leaders of Ukkala, having seen the Exalted One sitting in a forest, offered Him some food and received some hair-relics from Him.

5. They carried those relics to their own country, erected a shrine over them, and made daily offerings of lotuses and other flowers to the shrine.

6. The swan is able to drink the milk separating it from the water.

7. Many people in that country, having seen the shrine built by the merchants, came there to pay their homage.

8. There are many iron bridges made over the streams in Ceylon and other countries.

9. Millionaires keep their wealth in iron safes in order to protect it from the thieves.

10. The traveller, fatigued by the heat of the sun, came to a lake, bathed there, and went on with some lotuses in his hand.

11. Prince Siddhārtha became a monk at the age of 29, and became enlightened when he was 35 years old.

12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.



13. To-day many well-to-do persons fly through the air wherever they like, as some persons, possessed of supernatural power, did in olden days.

14. The Hindoos treat their cattle well and abstain from eating their flesh.

15. People perform good or bad actions with body, speech and mind.

### New Words

*Abstains* = viramati ; apa-gacchati.

*Caravan leader* = satthavāha. *m.*

*Daily* = patidinaṇ. *ad.*,  
*devasika*. *adj.*

*Drinks* = pivati. *v.*

*Enlightened* = buddha.  
*p.p.*

*Erected* = kāresi. *v.*

*Fatigued* = kilanta. *p.p.*

*Flesh* = maṇsa. *n.*

*Full of dust* = rajokinṇa.  
*adj.*

*Hair-relic* = kesadhātu. *f.*

*Heat of the sun* = ātapa.  
*m.*

*Heated* = tatta. *p.p.*

*Helps* = upatthambheti.  
*v.*

*In olden days* = purā. *in.*

*Iron safe* = ayopeḷā. *f.*

*Offered* = adāsi. *v.*

*Performs* = karoti ; sam-pādeti. *v.*

*Ploughing* = kasana. *ger.*

*Received* = labhi. *v.*

*Separating* = visuṇ karonta. *pr.p.*

*Should be killed* = māretabba. *pt.p.*

*Supplies with* = sampādeti. *v.*

*Stream* = sota. *m.*

*Swan* = haṇsa. *m.*

*To protect* = rakkhituṇ.  
*inf.*

*To pay homage* = gāraṇḍassetuṇ.

*Traveller* = pathika. *m.*

*Through the air* = nabhasā.

*Treats* = saṅgaṇhāti ; sakkaroti. *v.*

*Wanted* = icchita. *p.p.*

*Well-to-do* = sukhita ; dhanavantu. *adj.*

*Wherever* = yattha katthaci. *in.*

*Whole* = sakala. *adj.*

## COMPOUND NOUNS

## SAMĀSA

40. When two or more nouns are combined together to form a grammatical unit it is called a Samāsa (compound).

Some compounds have an indeclinable as their first member. A few compounds are made up entirely of indeclinables.

There are six kinds of compounds :

- (1) *Kammadhāraya* = Adjectival Compound (where an adjective and a substantive is combined).
- (2) *Digu* = Numeral Determinative (numeral + substantive).
- (3) *T'appurisa* = Dependent Determinative (substantive + substantive).
- (4) *Dvanda* = Copulative or Aggregative (two or more nouns).
- (5) *Avyayībhāva* = Adverbial Compound (where an indeclinable—adverb included—and a substantive is combined).
- (6) *Bahubbīhi* = Relative or Attributive Compound (which bears a signification different from that of the component words).

41. The case-endings of the first member or members of a compound are generally dropped ; only in a few instances they are preserved.



## 1. KAMMADHĀRAYA

*Adjectival Compound*

42. The two members of an Adjectival Compound must, in their uncompounded state, be in the same case.

*Examples*

Nilan + uppalaṇ = *nīluppalam* (blue water-lily).

Rattan + vatthaṇ = *rattavattham* (red cloth).

Seto + hatthī = *setahatthī* (white elephant).

Nico + puriso = *nīcapuriso* (a dwarf ; a vulgar man).

Puṇṇā + nadī = *puṇṇanadī* (overflowing river).

Dīgho + maggo = *dīghamaggo* (long path).

43. The qualifying word here is generally placed first ; but in some cases it comes last.

Buddhaghoso + ācariyo = *Buddhaghosācariyo* (the commentator or teacher Buddhaghosa).

Sāriputto + thero = *Sāriputtatthero* (the elder Sāriputta).

Sumedho + paṇḍito = *Sumedhapāṇḍito* (wise Sumedha).

Bimbisāro + rājā = *Bimbisārārājā* (King Bimbisāra).

These four last examples may be called “Nouns in Apposition,” according to English grammarians.

44. If the descriptive word be in comparison, it comes last in this compound.

Ādicco viya Buddhho = *Buddhādicco* (the sunlike Buddha).

Cando viya mukhaṇ = *mukhacando* (moonlike face).

Sīho viya muni = *munisīho* (lionlike sage).

Nāgo viya Buddhho = *Buddhanāgo* (the elephantlike or noble Buddha).

The words *nāga*, *sīha*, etc. are used to denote superiority or greatness.

45. In Kammadhāraya the adjective “mahanta” becomes “mahā.” if it is followed by a double consonant it becomes “maha.”

Mahanto + muni = *mahāmuni* (great sage).

Mahantī + paṭhavī = *mahāpaṭhavī* (great earth).

Mahantaṇ + bhayaṇ = *mahabbhayaṇ* (great fear).

46. When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine, if the word had been formed from a masculine stem.

Khattiyā + kumārī = *Khattiyakumārī* (princess of the warrior caste).

Brāhmaṇī + kaññā = *Brāhmaṇakaññā* (a Brahmin girl).

Nāgī + māṇavikā = *Nāgamāṇavikā* (maiden of the Nāga tribe).

Dutiyā + panti = *Dutiyapanti* (second line or class).

*Note.*—When the first feminine form is a proper noun, it does not take the masculine form, e.g.,

*Nandāpokkharāṇī* (Nandā pond).

*Nandādevī* (Queen Nandā).

47. When the particle “na” (not) is combined to another word, it is replaced by “a” before a



consonant, and by “ an ” before a vowel. (This is not included, anyhow, in the fifth class of compounds though it has an indeclinable as its member).

Na + manusso = *amanusso* (non-human being).

Na + samaṇo = *assamaṇo* (not a monk).

Na + ariyo = *anariyo* (ignoble ; low).

Na + itṭho = *anihṭṭo* (not agreeable).

Na + kusalaṇ = *akusalam* (sin ; bad action).

## 2. DIGU-COMPOUNDS

48. When a numeral and a substantive is combined it is called digu. The numeral must be the first member.

The numerals being a kind of adjectives this compound may be included in *kammadhāraya*. But it is separated and given a different name for the convenience of students.

There are two kinds of *Digu* :

(1) *Samāhāra* = collective (which expresses a whole and takes the form of the neuter singular).

(2) *Asamāhāra* = individual (which does not express a whole, but takes the plural form). Here the objects indicated by the last member are considered individually.

### 1. Samāhāra-Digu

Dve + aṅguliyo = *dvaṅgulaṇ* (two inches).

Tayo + lokā = *tilokaṇ* (three words).

Catasso + disā = *catuddisaṇ* (the four quarters).

Pañca + sīlāni = *pañcasīlaṇ* (the five precepts).

Satta + ahāni = *sattahāhaṇ* (a week).

Sataṇ + yojanāni = *satayojanaṇ* (hundred leagues).

## 2. Asamāhāra-Digu

Tayo + bhavā = *tibhavā* (the three states of existence).

Pañce + indriyāni = *pañcīndriyāni* (the five senses).

## Exercise 7

TRANSLATE INTO ENGLISH  
AND DEFINE THE COMPOUNDS

1. Buddhādicce anudite canda-suriya-satāni pi mokkhamaggaṃ pakāsetuṃ na sakkonti.

2. Mahāpurise mahābodhim upasaṅkamante mahāpaṭhavī mahāravaṃ rāvamānā kampi.

3. Dhammāsoka-mahārājā aneka-sahassee assamaṇe nīharitvā Buddhasāsanaṃ nimmalam akāsi.

4. Buddhanāgo Anāthapiṇḍika-mahāsetṭhinā kārite Jetavana-mahāvihāre ekūnavīsati-vassāni vasi.

5. Sāriputtatthero samāpattisukhena Pippaliguhaṃ yaṃ sattāhaṃ vītināmesi.

6. Buddhaghosācariyo Jambudīpato Sihaḍadīpam āgantvā Anurādhapure Mahāvihāre vasanto tipīṭakapāḷiyā aṭṭhakathāyo Māgadhabhāsāya likhi.

7. Vaṭṭagāmaṇi-Abhaya-mahārañño kāle bahavo mahātherā Mātula-janapade Āloka-guhāyaṃ sannipattitvā Buddhavacanaṃ tālapaṇṇesu likhiṃsu.

8. Tittiyā rattacandanehi maṇḍapaṃ kārapetvā taṃ nīluppalehi chādetvā mahājanassa pāṭihāriyaṃ dassessāmā ti tattha aṭṭhaṃsu.

9. Mahāmoggallānatthero attano iddhibalena Sak-kassa devarañño Vejayantapāsādaṃ kampesi.



10. Devadattatthero Rājagahanagare Ajātasattu-kumāraṇ pasādetvā mahālābhaṇ uppādesi.

11. Siddhatthakumāro Uruvelājanapade Nerañjarānadītire assattharukkassa mūle nisiditvā Vesākha-puṇṇamiyā pacchimayāme abhisambodhiṇ pāpuṇi.

12. Kisā-Gotamī-nāmā khattiyakaññā nagaraṇ padakkhiṇaṇ karontassa mahāsattassa rūpasiriṇ disvā ekaṇ gātham āha.

### New Words

*Aṭṭhakathā* = commentary. *f.*

*Anudita* = not risen. *p.p.*

*Aneka* = many. *adj.*

*Abhisambodhi* = perfect knowledge. *f.*

*Ālokaguhā* = the cave of that name, (Aluvihāra). *f.*

*Iddhibala* = supernatural power. *n.*

*Upasaṅkamanta* = approaching. *pr.p.*

*Kampi* = shook. *v.*

*Chādāpetvā* = having caused to be covered or thatched. *abs.*

*Jambudīpa* = India. *m.*

*Tālapaṇṇa* = palmyra leaf; ola. *n.*

*Tipiṭakapāḷi* = the text of the Buddhist Canon (of three portions). *f.*

*Titthiya* = heretical teacher. *m.*

*Devarāja* = king of gods. *m.*

*Nimmala* = stainless.

*Nīharitvā* = having ejected. *abs.*

*Pakāsetum* = to manifest. *inf.*

*Pacchimayāma* = last watch. *m.*

*Padakkhiṇā* = going round (keeping to the right, as a mark of respect); circumambulation. *f.*

*Parivattesi* = translated.

*Pasādetvā* = having converted (*lit.* having made calm or clear). *abs.*

*Pāṭihāriya* = miracle. *n.*

*Pipphaliguha* = a cave near Rājagaha. *f.*

*Buddhavacana* = the Buddha's word. *n.*

*Maṇḍapa* = pavilion. *m.*

*Mahājana* = the public. *m.*

*Mahāpurisa* = the great being. *m.*

*Mahābodhi* = the great Bo-tree at Buddha Gayā. *m.*

*Mahāraha* = costly ; precious or very valuable. *adj.*

*Mahālābha* = great gain. *m.*

*Māgadhabhāsā* = the language of Magadha. *f.*

*Mātulajanapada* = province of Mātale in Ceylon. *m.*

*Mokkhamagga* = path to deliverance. *m.*

*Ratanamālī* = name of the great pagoda at Anurādhapura. *n.*

*Rattacandana* = red sandal-wood. *n.*

*Rava* = noise. *m.*

*Ravamāna* = making a noise. *pr.p.*

*Rūpasiri* = beauty. *f.*

*Vesākhapunṇamī* = the full moon day of the month Vesākha (May). *f.*

*Samāpattisukha* = bliss of concentration. *n.*

*Sattāha* = a week, *n.*

### TRANSLATE INTO PALI

#### MAKING COMPOUNDS WHERE IT IS POSSIBLE

1. Wearing red clothes and with red water-lilies in their hands, many girls of the warrior caste and of the Brahmin caste went to Jetavana to show their respect to the Great Sage.

2. Five hundred saints assembled in the pavilion, erected by King Ajātasattu of Rājagaha, in front of the cave Sattapaṇṇi.

3. Leaving his consort, Yasodharā, his only infant, Rāhula, and immense wealth, Prince Siddhārtha went away to become a monk.

4. The Buddha's tooth relic was brought from Kalinga to Ceylon during the reign of King Meghavaṇṇābhaya.



The king kept it in a casket made of red sandal-wood and showed great respect to it.

5. Ming-Dun-Ming, the king of Burma, sent envoys and much wealth to India in order to repair the old shrine at Buddhagayā, where the Great Being attained enlightenment.

6. The Great Teacher, Buddhaghosa, learnt the Sinhalese commentaries from the Great Elder Saṅghapāla of the Great Monastery in Anurādhapura, and translated them into Pāli.

7. Having become the over-lord of Laṅkā, Parākrāmabāhu I ejected the impostors from the Buddhist community (of monks) and united the three sects.

8. Wearing white garments and taking white lotuses, white water-lilies, and other multi-coloured flowers, male and female devotees go to Anurādhapura to show their respect to the great Bo-tree and the other shrines there.

9. The Elder Mahā-Kassapa, with five hundred monks, came to the Sal-grove near Kusinārā to bow down at the feet of his dead Master.

10. Mallas of Kusinārā placed the Buddha's body in a golden coffin, filled it with scented oil, and kept it upon a pyre made of sandal-wood.

11. They covered it with white, red and yellow cloths and decorated it with wreaths of various colours.

12. The Great Sage of the Sākyas travelled in many countries preaching his doctrine to the poor and the rich alike. People of various castes became His disciples.

## New Words

*Alike* = avisesaṇ. *ad.*

*Attained* = labhī. *v.*

*Buddhist community (of monks)* = bhikkhu-saṅgha. *m.*

*Casket* = karaṇḍa. *m.*

*Coffin* = (mataka-) doṇi. *f.*

*Enlightenment* = bud-dhatta. *n.*

*Envoy* = rājadūta. *m.*

*Golden* = suvaṇṇamaya. *adj.*

*Immense* = atimahanta. *adj.*

*Impostor* = patirūpaka. *m.*

*Infant* = thanapa. *m.*

*Leaving* = jahitvā. *abs.*

*Mallas of Kusinārā* = Kosinārakā Mallā. *m. pl.*

*Master* = satthu. *m.*

*Multi-coloured* = nānā-vaṇṇa. *adj.*

*Sal-grove* = sālavana. *n.*

*Saint* = arahanta. *m.*

*Scented* = sugandha. *adj.*; vāsita. *p.p.*

*Sinhalese* = sīhaḷa. *adj.*

*Three sects* = nikāyat-taya. *n.*

*To repair* = paṭisaṅkharitū. *inf.*

*To show* = dassetū. *inf.*

*Tooth relic* = danta-dhātu. *f.*

*Translates* = parivatteti; anuvādeti. *v.*

*Travels* = sañcarati. *v.*

*Unites* = ekibhāvam upa-neti. *v.*

*Various* = vividha. *adj.*

*Wearing* = paridahanta. *pr.p.*; paridahitvā. *abs.*

*White lotus* = puṇḍarīka. *n.*

*White water-lily* = kumuda. *n.*

*Wreath* = (mālā) dāma. *m.*

## 3. TAPPURISA-SAMĀSA

*Dependent Determinative Compounds*

49. If two nouns, related to each other by some oblique case, are joined together, it is called Tappurisa Compound.



(a) The first member, which may be in any case other than the Nominative (and the Vocative), qualifies or determines the last member.

(b) The gender and the number of the compound are determined by the last member.

These compounds may be divided into six groups according to the cases belonging to the first members :

- (1) *Dutiyā-Tappurisa* (with the Accusative Case).
- (2) *Tatīyā-Tappurisa* (with the Instrumental).
- (3) *Catutthī-Tappurisa* (with the Dative).
- (4) *Pañcamī-Tappurisa* (with the Ablative).
- (5) *Chaṭṭhī-Tappurisa* (with the Possessive).
- (6) *Sattamī-Tappurisa* (with the Locative).

### *Examples*

#### 1. Dutiyā-Tappurisa

Gāmaṇ + gato = *gāmagato* (gone to the village).

Sukhaṇ + patto = *sukhappatto* (having attained happiness).

Rathaṇ + ārūlho = *rathārūlho* (having got into the car).

Pamāṇaṇ + atikkanto = *pamāṇātikkanto* (gone over the measure).

#### 2. Tatīyā-Tappurisa

Buddhena + desito = *Buddhadesito* (preached by the Buddha).

Sappena + daṭṭho = *sappadaṭṭho* (bitten by a serpent).

Raññā + hato = *rājāhato* (killed by the king).

Viññūhi + garahito = *viññūgarahito* (despised by the wise).

### 3. Catutthī-Tappurisa

Pāsādāya + dabbaṇ = *pāsādadabbaṇ* (material for the mansion).

Rañño + arahaṇ = *rājārahaṇ* (worthy of a king).

Buddhassa + deyyaṇ = *Buddhadeyyaṇ* (that should be given to the Buddha).

Yāguyā + taṇḍulā = *yāgutaṇḍulā* (rice for gruel).

50. The compounds formed with an infinitive and *kāma* (desirous) or *kāmatā* (desire) are considered to be in the Dative-Tappurisa.

Gantuṇ + kāmo = *gantukāmo* (desirous to go).

Sotuṇ + kāmatā = *sotukāmatā* (desire to hear).

Vattuṇ + kāmo = *vattukāmo* (desirous to say).

Dātuṇ + kāmatā = *dātukāmatā* (desire to give).

### 4. Pañcamī-Tappurisa

Rukkhā + patito = *rukkhapatito* (fallen from the tree).

Bandhanā + mutto = *bandhanamutto* (released from the bond or confinement).

Rājamhā + bhīto = *rājabhīto* (afraid of the king).

Duccaritato + virati = *duccaritavirati* (abstinence from vice or bad conduct).

### 5. Chaṭṭī-Tappurisa

Jinassa + vacanaṇ = *Jinavacanāṇ* (word of the Buddha).

Rañño + putto = *rājaputto* (king's son).



Dhaññānaṇ + rāsi = *dhaññarāsi* (a heap of corn).

Pupphānaṇ + gandho = *pupphagandho* (smell of the flowers).

### 6. Sattamī-Tappurisa

Gāme + vāsī = *gāmaṇvāsī* (villager).

Dhamme + rato = *dhammarato* (delighting in the doctrine).

Vane + pupphāni = *vanapupphāni* (flowers in the forest or wild-flowers).

Kūpe + maṇḍūko = *kūpamaṇḍūko* (frog in the well).

51. It is stated in §41 that the case-endings of the first members of some compounds are not dropped. In that case the compound is called *Aluttasamāsa*. Examples for this are mostly found in Tappurisa.

Pabhaṇ + karo = *pabhaṇkaro* (generator of the light ; the sun).

Ante + vāsiko = *antevāsiko* (a resident pupil).

Paṇke + ruhaṇ = *paṇkeruhaṇ* (grown in (out of) the mud, i.e., a lotus).

Manasi + kāro = *manasikāro* (keeping in the mind ; attention).

*Parassapadaṇ* (word for another = Reflective Voice).

*Pubbenivāso* (former lives ; life in a former existence).

52. There is a variety of the *Tappurisa* in which the last member is a verbal derivative which cannot be used independently. It is named “Upapada-Tappurisa.”

Kumbhaṇ karotī ti = *kumbhakāro* (a potter).

Dhammaṇ caratī ti = *dhammacārī* (observer of the dhamma).

Urena gacchatī ti = *urago* (a serpent).

Attamhā jāto = *attajo* (son).

Pabbate tiṭṭatī ti = *pabbataṭṭho* (one who stands on a rock).

### *Remark*

-kāro, -go, -jo and -ṭho in these examples are not used independently. They stand in these forms only in compounds.

## 4. DVANDA-SAMĀSA

### *Copulative or Aggregative Compounds*

**53. Two or more nouns joined by “ca” (=and) may be combined together eliminating the intermediate conjunctions. The compound thus formed is called Dvanda.**

The members of this compound must be co-ordinate in their uncompounded state.

There are two kinds of Dvanda-Compounds :—

(1) *Asamāhāra* and (2) *Samāhāra*.

(1) The first one stands in the plural, and takes the gender and declension of its last member.

(2) The second takes the form of a neuter singular and becomes a collective, whatever be the number of its members. This occurs with the names of birds, parts of the body, trees, herbs, arts, musical instruments, etc.



## 1. Asamāhāra-Dvanda

Samaṇā ca brāhmaṇā ca = *samaṇabrahmaṇā* (monks and brahmins).

Cando ca suriyo ca = *candasuriyā* (the moon and the sun).

Devā ca manussā ca = *devamanussā* (gods and men).

Mātā ca pitā ca = *mātāpitāro* (parents).

Surā ca asurā ca narā ca nāgā ca yakkhā ca = *surā-sura-nara-nāga-yakkhā* (gods, Asuras, human beings, Nāgas and Yakkhas).

## 2. Samāhāra-Dvanda

All members of the Dvanda-Compounds being coordinative, there arises the question of the order of their position. The following rules are given as to the order:—

(a) Shorter words are placed before longer ones.

(b) Words in *i* or *u* are placed first.

*Examples*

Gītaṇ ca vāditaṇ ca = *gītavāditaṇ* (singing and music).

Cakkhu ca sotaṇ ca = *cakkhusotaṇ* (eye and ear).

Jarā ca maraṇaṇ ca = *jarāmaranaṇ* (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = *hatth'assa-ratha-pattikaṃ* (elephants, horses, chariots and infantry).

Hatthī ca gāvo ca assā ca vaḷavā ca = *hatthi-gavāssa-valavaṇ* (elephants, cattle, horses and mares).

## Exercise 8

TRANSLATE INTO ENGLISH  
AND DEFINE THE COMPOUNDS

1. “Mahāsatto pana āgacchanto kahāpaṇasahassena saddhiṃ ekaṃ sāṭakaṃ tambūlapasibbake ṭhapetvā āgato.”—*J. Mahosadha*.

2. “Uttamaṅgaruhā mayhaṃ  
Ime jātā vayoharā ;  
Pātubhūtā devadūtā ;  
Pabbajjāsamayo mama.”—*J. Makhādeva*.

3. Paṇḍito uppādita-dhanañ ca āhaṭa-dhanañ ca sabbaṃ tassā mātāpitunnaṃ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.

4. “Jarasakko amhe matte katvā mahāsamudda-  
piṭṭhe khipitvā amhākaṃ deva-nagaraṃ gaṇhi ; mayaṃ  
tena saddhiṃ yujjhitvā amhākaṃ devanagaram eva  
gaṇhissāma.”—*J. Kulāvaka*.

5. “Tassa gamanamagge simbalīvanaṃ tālavanaṃ  
viya chijjitvā samuddapiṭṭhe pati ; supaṇṇa-potakā  
samuddapiṭṭhe parivattantā mahāravaṃ raviṃsu.”—*Ibid*.

6. “Mahāmāyā-devī . . . gandhodakena nahāyitvā  
cattāri sataśahassāni vissajjetvā mahādānaṃ datvā  
. . . alaṅkata-paṭiyattaṃ sirigabbhaṃ pavisitvā sirisayane  
nipannā . . . imaṃ supinam addasa.”—*J. Nidāna*.

7. “Dvinnam pana nagarānaṃ antare ubhaya-naga-  
ravāsīnam pi Lumbinīvanaṃ nāma maṅgala-sālavanaṃ  
atthi.”—*Ibid*.

8. “Sakalaṃ Lumbinīvanaṃ Cittalatāvana-sadisaṃ  
mahānubhāvassa rañño susajjita-āpānamaṇḍalaṃ viya  
ahosi.”—*Ibid*.



9. “Bodhisatto pana dhammāsanato otaranto dhammakathiko viya . . . dve hatthe dve pāde ca pasāretvā . . . Kāsika-vatthe nikkhitta-maniratanāṇ viya jotanto mātukucchito nikkhami.”—*Ibid.*

10. “Ath’ ekadivasaṇ bodhisatto uyyānabhūmiṇ gantukāmo sārathīṇ āmantetvā ‘rathaṇ yojehī’ ti āha.”—*Ibid.*

### New Words

*Āgacchanta* = coming.  
*pr.p.*

*Āpānamaṇḍala* = drinking or banqueting-hall.  
*n.*

*Āmantetvā* = having called.  
*abs.*

*Uttamaṅgaruha* = hair (on the head). *m.*

*Uppādita* = raised ; produced. *p.p.*

*Uyyānabhūmi* = park ; garden. *f.*

*Otaranta* = getting down.  
*pr.p.*

*Kahāpaṇa* = a coin (value of which was about 2s.). *m.n.*

*Kāsikavattha* = cloth made in Kāsi-territory.  
*n.*

*Khipitvā* = having thrown.  
*abs.*

*Gandhodaka* = scented water. *n.*

*Gamanamagga* = the path that is to be gone. *n.*

*Cittalatāvana* = name of a pleasance in Indra’s city. *n.*

*Jara-sakka* = old Sakka, the king of devas. *m.*

*Jāta* = born ; come into existence. *p.p.*

*Jotanta* = glowing. *pr.p.*

*Tambūla* = betel (leaf). *n.*

*Tālavana* = palmyra grove. *n.*

*Devadūta* = heavenly messenger. *m.*

*Dhammāsana* = pulpit.  
*n.*

*Dhammakathika* = preacher. *m.*

*Nagaravāsī* = citizen. *m.*

*Nikkhitta* = kept ; placed.  
*p.p.*

*Nipanna* = lying down.  
*p.p.*

*Paṭiyatta* = prepared. *p.p.*

*Paṭivedeti* = informs. *v.*

*Pbbajjāsamaya* = time to become a monk. *m.*

*Payojayati* = performs. *v.*

*Parivattanta* = rolling ;  
turning round. *pr.p.*

*Pasāretvā* = having stretched. *abs.*

*Pasibbaka* = purse. *m.*

*Pātubhūta* = manifested.  
*p.p.*

*Potaka* = young one. *m.*

*Maṅgala* = royal; *lit.*  
auspicious. *adj.*

*Maṇiratana* = a precious  
gem. *n.*

*Matta* = intoxicated. *p.p.*

*Mātukucchi* = mother's  
womb. *m.f.*

*Yujjhitvā* = having  
fought. *abs.*

*Ravi* = screamed. *v.*

*Vayohara* = snatching  
the life. *adj.*

*Sadisa* = similar. *adj.*

*Samassāsetvā* = having  
consoled. *abs.*

*Samudda-piṭṭha* = surface  
of the sea. *n.*

*Simbalī* = silk cotton  
tree. *m.*

*Supaṇṇa* = a kind of  
fairy bird. *m.*

*Sāṭaka* = cloth. *m.n.*

*Sirigabbha* = royal cham-  
ber. *m.*

*Sirisayana* = state couch.  
*n.*

*Supina* = dream. *n.*

*Susajjita* = well prepared.  
*p.p.*

### TRANSLATE INTO PALI

#### FORMING COMPOUNDS WHERE IT IS SUITED

1. The man who went to the village brought a heap of corn to the city and sold them to the citizens.

2. Lions, tigers, leopards, bears and deer will not live in a burnt forest.

3. There are coconut trees, palmyras, jak trees, mango and bread-fruit trees in the villages and towns in Ceylon.

4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.



5. All, young and old, rich and poor, suffer great pain when they are bitten by serpents.

6. The monkey, fallen from the branch of that tree, was bitten by the village dogs.

7. The horses, cattle, buffaloes, goats and sheep released from their confinements, wandered in forests and fields eating grass and drinking water.

8. The frog dwelling in a well takes it as the greatest deposit of water in the world ; in the same way, a foolish man thinks his knowledge is very extensive.

9. Then the Enlightened One, at the end of those seven days, rose from the seat at the foot of the Bodhi-tree and went to the Ajapāla banyan-tree.

10. Tapussa and Bhalluka, the merchants, bowed down in reverence at the feet of the Blessed One and said : “ We take our refuge, lord, in the Blessed One and in the Dhamma.”

11. Now the young prince bade his charioteer to make ready the state chariot, saying : “ Let us go to the pleasance.”

12. At that time the Buddha,<sup>1</sup> Dīpaṅkara, accompanied by a hundred thousand saints, reached the city of Ramma, and took up His residence in the great monastery of Sudassana.

### New Words

*Accompanied by* = pari-  
vuta. *p.p.*

*Bade* = āṇāpesi. *v.*

*Buffalo* = mahisa. *m.*

*Banyan-tree* = nigrodha.  
*m.*

*Bear* = accha. *m.*

*Bread-fruit* = labuja. *m.*

*Delight* = pīti. *f.*

*Deposit* = āsaya ; ākara.  
*m.*

*Extensive* = patthata. *p.p.*

*Frog* = maṇḍuka. *m.*

*Greatest* = mahattama.  
*adj.*

*In reverence* = gāravena  
or sagāravaṇ. *ad.*

*Knowledge* = ñāṇa. *n.*

*Lord* = Bhante. *voc.*

*Makes ready* = yojeti ;  
paṭiyādeti. *v.*

*Mango* = amba. *m.*

*Moves* = sañcarati. *v.*

*Pain* = vedanā. *f.*

*Pleasance* = uyyāna. *n.*

*Poor* = dukkhita ; deḷid-  
da. *adj.*

*Reached* = upāgami. *v.*

*Saying* = vadanta. *pr.p.*

*Sheep* = meṇḍa. *m.*

*Star* = tārakā. *f.*

*Suffers* = vindati. *v.*

*Takes refuge* = saraṇaṇ  
gacchati. *v.*

*Tiger* = vyaggha. *m.*

*Took up his residence* =  
vihari. *v.*

*Town* = nagara. *n.*

*Washing* = dhovana. *ger.*

*Well* = kūpa. *m.*

*Went forth to meet* = pac-  
cuggamanaṇ kari. *v.*

Combine the following words :—

Rukkhaṇ + ārūlho

Buddhena + bhāsito

Rattaṇ + vatthaṇ

Seto + goṇo

Rājato + bhayaṇ

Tisso + rattiyo

Cattāri + saccāni

Naccaṇ ca gītaṇ ca vāditaṇ ca

Define the following compounds :—

Gehagato

Mukha-nāsikaṇ

Pattacīvaraṇ

Khattiya-brāhmaṇā

Mahāmoho

Majjhimapuriso

Chalāyatanaṇ

Alābho

Anasso

Purānavihāro

Guttilācariyo

Mahosadha-paṇḍito

Dasasīlaṇ



## 5. AVYAYĪBHĀVA-SAMĀSA

*Adverbial Compounds*

54. When the first member of a compound is an indeclinable and the second a substantive, it is called an Avyayībhāva Compound.

The whole compound becomes an adverb, taking the ending of the (neuter) accusative singular. Some case (usually oblique) is implied in the substantial member according to the meaning of the indeclinable.

Nagarassa + upa = *upanagaram* (near the town).

Rathassa + anu = *anuratham* (behind the chariot).

Gharan + anu = *anugharam* (house after house).

Anu + addhamāsaṇ = *anvaddhamāsam* (once in a fortnight).

Mañcassa + heṭṭhā = *heṭṭāmañcam* (under the bed).

Pāsādassa + upari = *uparipāsadam* (upon the mansion, i.e., on the terrace ; upstairs).

Pākārassa + tiro = *tiropākāram* (across or through the rampart).

Gāmassa + anto = *antogāmam* (inside the village).

Sotaṇ + paṭi = *paṭisotam* (against the current).

Kamo + yathā = *yathākkamam* (according to the order).

Vuddhānaṇ (paṭipāṭi) + yathā = *yathāvuddham* (following seniority).

Bhattassa + pacchā = *pacchābhattam* (after the meal, i.e., afternoon).

Gaṅgāya + adho = *adhogaṅgam* (down the river).

Jīvo + yāva = *yāvajīvam* (as long as life lasts).

Balaṇ + yathā = *yathābalaṃ* (according to one's strength, i.e., to the best of one's ability).

Nagarato + bahi = *bahinagaram* (outside the town).

Attho + yāva = *yāvadattham* (as much as desired ; to the full).

Ā (yāva) + samuddaṇ = *āsamuddam* (as far as the sea-coast).

Vātassa + anu = *anuvātam* (following or with the wind).

## 6. BAHUBBĪHI (RELATIVE) COMPOUNDS

55. When two or more substantives are combined together and the resultant denotes something other than what is meant by the two members severally, the compound is called Bahubbīhi = Relative or Attributive.

This compound requires the addition of such relative pronouns as : “ he, who, that, which,” etc. to express its full meaning ; therefore this is used as an adjective and takes any gender according to that of the noun which it qualifies.

### *Examples*

Chinnā + hatthā (yassa, so) = *chinnahattho* (a man) whose hands have been cut off.

Lohitena + makkhitaṇ + sīsaṇ (yassa, so) = *lohita-makkhitasīso* (a man) whose head is besmeared with blood.

Ārūlhā + vāṇijā (yaṇ, sā) = *ārūlhavāṇijā* (a ship) on which the merchants have embarked.



Jitāni + indriyāni (yena, so) = *jīṭindriyo* (a monk) who has subdued his senses.

Dinno + suṅko (yassa, so) = *dinnasuṅko* (an official) to whom the tax is given.

Niggatā + janā (yasmā, so) = *niggatajano* (a village) from where the people have departed.

Khīṇā + āsavā (yassa, so) = *khīṇāsavo* (a saint) whose passions are destroyed.

Sampannāni + sassāni (yasmiṇ, so) = *sampannasasso* (a province) in which the crops are abundant.

56. Feminine nouns ending in *ī*, *ū*, and the stems ending in **-tu**, generally take the suffix **ka**, when they are the last member of a Bahubbīhi.

Bhavo + nadiyo (yasmiṇ, so) = *'bahunadiko* (a country) where there are many rivers.

Apagato + satthā (yasmā, so) = *apagatasatthukaṃ* (the doctrine) whose founder is dead.

Bhū + vadhuyo (yassa, so) = *bhuvadhuko* (a person) who has many wives.

57. When a feminine noun is the last member of a Bahubbīhi, it takes the masculine, or neuter form, if it is determining a masculine or neuter noun; also the first member, if it is feminine, drops its feminine sign.

Mahantī + paññā (yassa, so) = *mahāpañño* (a person) who has great wisdom.

Pahūtā + jivhā (yassa, so) = *pahūtajivho* (a man) whose tongue is broader (than that of others).

Acalā + saddhā (yassa, so) = *acalasaddho* (a-man) with an unshakable faith.

Dīghā + jaṅghā (yassa, so) = *dīghajaṅgho* (a man) whose shanks are long.

### Exercise 9.

TRANSLATE INTO ENGLISH  
AND DEFINE THE COMPOUNDS

1. Sura-nara-mahito Satthā bhikkhusahassa-parivuto ākiṇṇa-manussaṇ Rājagahanagaraṇ pāvīsi.

2. Ārūḥa-vāṇijā mahānāvā nirupaddavena mahā-samuddaṇ taritvā sattāhena Jambudīpaṇ sampāpuṇi.

3. Sapaṇivāro rājā anvaddhamāsam antopurā nik-khamitvā nānā-tarusaṇḍa-maṇḍitaṇ dijaḡaṇa-kūjitaṇ uyyānaṇ gacchati.

4. “ Sīlagandha-samo gandho  
Kuto nāma bhavissati,  
Yo samaṇ anuvāte ca  
Paṭivāte ca vāyati ?” — *Vism.* i, 10.

5. Bahavo Brāhmaṇā bahinagarato antonagaram pavisitvā yāvadattham bhuñjitvā saka-saka-gehāni agamiṇsu.

6. Dussīlā yāvajīvam akusalāni katvā param maraṇā niraye uppajjitvā atikaṭuka-dukkhaṇ vindanti.

7. Sambuddha-parinibbāṇato vassa-sataccayena Vesālivāsino Vajjiputtakā bhikkhū sāsane abbudaṇ uppādesuṇ.

8. “ Tasmiṇ samaye Satthā anupubben’ āḡantvā Anāthapiṇḍikena mahāseṭṭhinā kārite Jetavana-mahā



vihāre viharati, mahājanan saggamagge ca mokkhamagge ca paṭiṭṭhāpayamāno.”—*Dh. A. i, 4.*

9. Chaḷabhiññāppattā pañcasata-khīṇāsavā antovas-  
san Rājagahasamīpe vasantā dhamma-vinaya-saṅgītim  
akaṇṣu.

10. “Tadā Sāvatthiyaṇ satta-manussa-koṭiyo vasanti;  
tesu ariyasāvakānaṇ dve yeva kiccāni ahesuṇ : pure-  
bhattaṇ dānaṇ denti, pacchābhattaṇ gandha-mālādi-  
hatthā vattha-bhesajja-pānakādiṇ gāhāpetvā dham-  
masavaṇatthāya gacchanti.”—*Dh. A. i, 5.*

### New Words

*Atikatuka* = very severe.  
*adj.*

*Anupubbenā* = in regular  
order; in due course. *ad.*

*Antovassam* = within the  
rainy season. *ad.*

*Abbuda* = contention ;  
dissension. *lit. tumour.*  
*m.*

*Ariyasāvaka* = a disciple  
who has attained the  
path. *m.*

*Ākiṇṇa* = full of ; scatter-  
ed with. *p.p.*

*Kicca* = work; business. *n.*

*Gāhāpetvā* = having caus-  
ed to be taken. *abs.*

*Chaḷabhiññāppatta* = one  
who has attained the  
six supernatural po-  
wers. *adj.*

*Tarusanda* = grove of  
trees. *m.*

*Dijagaṇa-kūjita* = re-  
sounding with (the  
singing of) birds. *adj.*

*Dussīla* = of bad cha-  
racter. *adj.*

*Dhammasaṅgīti* = rehear-  
sal of the Dhamma. *f.*

*Nirupaddava* = free from  
danger. *adj.*

*Paṭiṭṭhāpayamāna* = es-  
tablishing. *pr.p.*

*Param* = after. *ad.*

*Parinibbāṇa* = final pas-  
sing away. *n.*

*Parivuta* = surrounded  
by. *p.p.*

*Pānakādi* = syrups and  
such other things. *n.*

*Maṇḍita* = adorned ;  
beautiful. *adj.*

*Mahita* = honoured. *p.p.*

*Vajjiputtaka* = sons of  
Vajjis. *m.*

*Vāyati* = blows. *v.*

*Vindati* = suffers; gets. *v.*



*Satta-manussa-kotiyo* =  
70 millions of people.  
*f. pl.*

*Sama* = equal ; even.  
*adj.*

*Samīpa* = proximity. *n.*,  
near ; adjacent. *adj.*

*Samaya* = time ; religion.  
*m.*

*Sapariivāra* = together  
with the following or  
retinue. *ad.*

*Sīlagandha* = fragrance  
of virtue. *m.*

### TRANSLATE INTO PALI

#### FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Bimbisāra, the king of Magadha, came with his retinue to his garden named Veluvana to listen to the doctrine preached by the Buddha.

2. Having heard the Dhamma, he, together with one hundred and twenty thousands of men, became a disciple of the Blessed One.

3. The man whose sons are dead went to a monastery (situated) outside the town and made an offering of alms and robes to the monks dwelling there.

4. On the next day, having prepared alms for the bhikkhus and having decked the town, they repaired the road by which the Buddha was to come.

5. He said to the men, “ If you are clearing this road for the Buddha, assign to me a piece of ground. I will clear it in company with you.”

6. But, before the ground could be cleared by him, the Buddha Dīpaṅkara with a train of a hundred thousand saints, endowed with the six supernormal powers, came down into the road all decked and made ready for Him.



7. Having received at the foot of a banyan tree a meal of rice-milk, and partaken of it by the banks of the Nerañjarā, he will attain, at the foot of a fig tree, the Supreme Knowledge.

8. The saints, four hundred thousand in number, having made offerings of perfume and garlands to the Great Being, saluted him and departed.

9. While the earth was trembling the people of the city of Ramma, unable to endure it, fell here and there, while waterpots and other vessels were dashed into pieces.

10. At that moment the throne on which Sakka was seated became warm.

### New Words

*Assigns* = niyameti. *v.*

*Blessed One* = Bhagavantu. *m.*

*As before* = pubbe viya.

*Clearing* = sodhenta. *pr.p.*

*Dashed into pieces* = khaṇḍākhaṇḍikajāta. *p.p.*

*Fig tree* = assattha. *m.*

*Having partaken (of it)* = paribhuñjitvā. *abs.*

*In company with* = saha. *in.*

*Made ready* = paṭiyatta. *p.p.*

*Meal of rice-milk* = khīrapāyāsa. *m.*

*On one side* = ekaman-taṇ. *ad.*

*Piece* = khaṇḍa ; bhāga. *m.*

*Represented* = upanīta. *p.p.*

*Supreme Knowledge* = sabbaññutañāṇa. *n.*

*To endure* = sahituṇ. *inf.*

*Vessel* = bhājana. *n.*

## COMPLEX COMPOUNDS

58. Compounds themselves may become the members of another compound, and this new compound again may be a member of another compound, thus forming compounds within compounds. These mixed compounds are called “Missaka-samāsa” (Complex Compounds).

In such cases take each component compound as a separate member and dissolve it as follows :

1. *Suranara-mahito* (given above in exercise 9).

(a) *Surā ca narā ca=suranarā* (*Dranda*).

(b) *Suranarehi + mahito=suranaramahito* (*Tappurisa*).

2. *Bhikkhusahassa-parivuto* (in the same sentence).

(a) *Bhikkhūnaṃ + sahassaṃ=bhikkhusahassam* (*Tappurisa*).

(b) *Bhikkhusahassena + parivuto=bhikkhusahassa-parivuto* (*Tappurisa*).

3. *Gandha-mālādi-hatthā* (10th para. exercise 9).

(a) *Gandhā ca mālā ca=gandhamālā* (*Dranda*).

(b) *Gandhamālā + ādi (yesaṃ, te)=gandhamālādayo* (perfumes, garlands and such other things).—*Bahubbīhi*.

(c) *Gandhamālādayo hatthesu (yesaṃ, te)=gandha-mālādi-hatthā* (with perfumes, garlands, etc. in their hands).—*Bahubbīhi*.

4. *Sabbālaṅkāra-patimaṇḍitā*.

(a) *Sabbe + alaṅkāra=sabbālaṅkāra* (*Kammadhāraya*).



(b) Sabbālaṅkārehi + patimaṇḍitā = *sabbālaṅkārapatimaṇḍitā* (*Tappurisa*).

5. *Dvattiṃsa-mahāpurisa-lakkhaṇa-patimaṇḍito*.

(a) Mahanto + puriso = *mahāpuriso* (*Kammadhāraya*).

(b) Mahāpurisānaṇ + lakkhaṇā = *mahāpurisa-lakkhaṇā* (*Tappurisa*).

(c) Dvattiṃsa ca te mahāpurisalakkhaṇā cā ti = *dvattiṃsamahāpurisalakkhaṇā* (*Kammadhāraya*).

(d) Dvattiṃsa-mahāpurisa-lakkhaṇehi patimaṇḍito yo, so = *dvattiṃsa . . . patimaṇḍito*. (The person who is endowed with the 32 marks of a Great Being). —*Bahubbīhi*.

### Change of Certain Words

59. Some words take a different form when they are compounded.

(a) Change of *mahanta* to *mahā* is stated above.

(b) *Go* becomes *gava* and *gu*.

(i) *Hatthi-gavāssa-valavaṃ* (elephants, cattle, horses and mares).

(ii) *Cittā gāvo yaṣṣa*, so = *cittagu* (a person) who has spotted cows and oxen.

(c) *Bhūmi* becomes *bhumma* or *bhūma*.

(i) *Pañca + bhūmiyo* (yassa, so) = *pañcabhummo* (a mansion) which has five storeys.

(ii) *Cattāro + bhūmiyo* (yassa, so) = *catubhūmako* (the mind) which has four stages. *Ka* is super-added as in *Bahunadiko*.

(d) *Aṅguli* becomes *aṅgula*.

(i) Dve aṅguliyo = *dvaṅgulaṃ* (two inches).

(ii) Cattāro aṅguliyo pamāṇaṃ (yassa, so) = *caturaṅgulappamāṇo* (whose length is) about four inches.

(e) *Ratti* becomes *ratta*.

(i) Rattiyā + addho = *addharattam* (the middle of the night).

(ii) Tayo + rattiyo = *tirattam* (three nights).

(iii) Dīghā rattiyo = *diḥharattam* (a long time. *lit.* long nights).

(f) *Akkhi* becomes *akkha*.

(i) Sahassaṃ + akkhīni (yassa, so) = *sahassakkho*. (one who has 1,000 eyes, *i.e.*, Sakka, the king of devas).

(ii) Visālāni + akkhīni (yassa, so) = *visālakkho* (large-eyed).

(g) *Puma* becomes *pum*.

(i) Pumā + kokilo = *pumkokilo* (a male cuckoo).

(ii) Pumuno + liṅgaṃ = *pulliṅgaṃ* (the masculine gender).

(h) *Saha* and *samāna* become *sa*.

(i) Saha + parivārena (yo vattate, so) = *saparivāro* (a person) with his following.

(ii) Saha + manena (yo vattate, so) = *samanako* (endowed with consciousness ; sensible).

(iii) Samānā + jāti (yassa, so) = *sajātiko* (of the same species or class).

(iv) Samānaṃ + nāmaṃ (yassa, so) = *sanāmo* (of the same name).



## Exercise 10

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsādā ahesuṇ; eko tibhū-mako, eko catubhūmako, itaro pañcabhummakō.

2. Tesu saparivārā visālakkhā nānābharāṇa-bhūsitā tisso deviyo vasiṇsu. Tāsu ekā Sāmāvatī nāma Buddha-sāvikā, ekā Māgandiyā nāma micchādiṭṭhikā.

3. So rājā dvirattaṇ vā tirattaṇ vā ekasmiṇ pāsāde nāṭakitthiparivuto sampattim anubhavanto vasati, na pana dīgharattaṇ ekasmiṇ vasati.

4. “Bhagavato kira bhikkhusaṅghassa ca pañcannaṇ mahānadīnaṇ mahoghasadise lābha-sakkāre uppanne hata-lābhasakkārā aññatitthiyā suriyuggamanakāle khajjopanaka-sadisā hutvā . . . mantayīṇsu.”—*Dh. A.* iii. 474.

5. “Rājā yojanantare jaṇṇumattena odhinā pañcavaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadali-ādīni ussāpetvā . . . pūjaṇ karonto . . . gaṅgātīraṇ pāpetvā . . . Vesālikānaṇ sāsanaṇ pahīni.”—*Dh. A.* iii. 439.

6. “Mahājano nagaramajjhe santhāgāraṇ sabba-gandhehi upalimpetvā upari suvaṇṇatārakādi-vicittaṇ Buddhāsaṇaṇ paññāpetvā Satthāraṇ ārocesi.”—*Ibid.* iii. 442.

7. “Te suvaṇṇa-rajata-maṇimayā nāvāyo māpetvā suvaṇṇarajata-maṇimaye pallaṅke paññāpetvā pañcavaṇṇa-paduma-sañchannaṇ udakaṇ karitvā . . . attano attano nāvābhirūhanatthāya Satthāraṇ yāciṇsu.”—*Ibid.* iii. 443.



8. “Ath’assa paricāraka-purisā nānāvaṇṇāni dussāni nānappakārā ābharaṇavikatiyo mālāgandha-vilepanāni ca ādāya samantā parivāretvā atṭhaṇsu.”—*J. Nidāna*.

9. “So : sādhu devā ’ti assabhaṇḍakaṇ gahetvā assasālaṇ gantvā gandha-telappadīpesu jalantesu sumanapaṭṭa-vitānassa heṭṭhā ramaṇīye bhūmibhāge ṭhitaṇ Kanthakaṇ assarājānaṇ . . . kappesi.”—*Ibid*.

10. “So . . . na cirass ’eva paccekasambodhiṇ abhisambujjhivā sakala-Bārāṇasīnagare punṇacando viya pākato lābhagga-yasaggappatto ahosi.”—*Dh. A. iii. 447*.

### New Words

*Aññatitthiya* = persons of other faiths. *m.*

*Anubhavanta* = enjoying. *pr.p.*

*Abhirūhana* = embarking; ascending; mounting. *ger.*

*Abhisambujjhivā* = having attained perfect knowledge. *abs.*

*Assabhaṇḍaka* = horse trappings. *n.*; a groom. *m.*

*Assasālā* = stable. *f.*

*Ābharaṇa* = ornament. *n.*

*Uppanna* = arisen; born. *p.p.*

*Upalimpetvā* = having bedaubed. *abs.*

*Ussāpetvā* = having raised. *abs.*

*Okirāpetvā* = having strewn. *abs.*

*Odhi* = limit. *m.*

*Khajjoppanaka* = fire-fly. *m.*

*Jaṇṇumatta* = knee-deep. *adj.*

*Jalanta* = blazing; shining. *pr.p.*

*Dussa* = cloth. *n.*

*Dhaja* = a streamer; banner. *m.*

*Nāṭakitthī* = dancing-girl. *f.*

*Nānappakāra* = of various kinds. *adj.*

*Nānāvaṇṇa* = of various colours. *adj.*

*Paccekasambodhi* = attainment of a personal Buddhahood. *f.*



<i>Pañcavaṇṇa</i> = of five colours. <i>adj.</i>	<i>Ramanīya</i> = delightful. <i>adj.</i>
<i>Patākā</i> = a flag. <i>f.</i>	<i>Lābha</i> = gain. <i>m.</i>
<i>Paricāraka</i> = attendant. <i>adj.</i>	<i>Lābhagga</i> = highest gain. <i>m.</i>
<i>Parivāretvā</i> = having surrounded. <i>abs.</i>	<i>Vikati</i> = sort ; kind. <i>f.</i>
<i>Pallaṅka</i> = couch ; sofa. <i>m.</i>	<i>Vicitta</i> = ornamented ; diversified. <i>adj.</i>
<i>Pākaṭa</i> = well-known ; manifest. <i>adj.</i>	<i>Vitāna</i> = canopy ; awning. <i>n.</i>
<i>Puṇṇacanda</i> = full-moon. <i>m.</i>	<i>Vilepana</i> = toilet perfume. <i>n.</i>
<i>Buddhāsana</i> = a seat for the Buddha. <i>n.</i>	<i>Sañchanna</i> = covered with. <i>p.p.</i>
<i>Bhūmibhāga</i> = a plot of ground. <i>m.</i>	<i>Santhāgāra</i> = council hall. <i>m.</i>
<i>Bhūsita</i> = decked with. <i>p.p.</i>	<i>Sampatti</i> = fortune ; bliss. <i>f.</i>
<i>Majjha</i> = the middle. <i>m.</i>	<i>Samantā</i> = on all sides. <i>ad.</i>
<i>Mahogha</i> = a mighty torrent. <i>m.</i>	<i>Sādhu, deva</i> = all right, my lord !
<i>Micchādiṭṭhika</i> = heretic. <i>m.</i> ; heretical. <i>adj.</i>	<i>Sāsana</i> = letter ; message. <i>n.</i>
<i>Yasagga</i> = highest fame. <i>m.</i>	<i>Sumanapattā</i> = a wreath of jasmine. <i>n.</i>
<i>Yojanantara</i> = as far as a yojana (about 7 miles). <i>n.</i>	<i>Suriyuggamana</i> = sunrise. <i>n.</i>
<i>Rajata</i> = silver. <i>n.</i>	

## TRANSLATE INTO PALI

## FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Then the enraged Māra cast at the great man the sceptre-javelin of his. But it became a wreath of flowers, and remained as a canopy over him.

2. When it thus turned into a garland canopy, the entire company of Māra shouted : “ Now he will rise from his seat and flee ! ” and they hurled at him huge masses of rock.

3. The devas stood on the edge of the rocks that encircle the world, and looked on, saying : “ Lost ! lost is the life of Siddhattha the Prince, supremely beautiful ! ”

4. “ And rising from his cross-legged posture he went to the apartments of Rāhula’s mother, and opened her chamber-door. At that moment a lamp, fed with sweet-smelling oil, was burning dimly in the inner chamber.” —*B.B.S.* 173.

5. “ Thereupon women clad in beautiful array, skilful in dance and song, and lovely as deva-maidens, brought their musical instruments, and ranging themselves in order, danced, and sang, and played delightfully.” —*Ibid.* 171.

6. “ There he enjoyed himself during the day and bathed in the beautiful lake ; and at sunset seated himself on the royal resting stone to be robed.” —*Ibid.* 168.

7. “ They always bring out the tooth of Buddha in the middle of the third month. Ten days beforehand, the king magnificently caparisons a great elephant, and commissions a man . . . to clothe himself in royal apparel, and, riding on the elephant, to sound a drum.” —*Fa-hian.* Ch. 38.

8. “ After ten days the tooth of Buddha will be brought forth and taken to the Abhayagiri Vihāra. Let all ecclesiastical and lay persons within the kingdom



. . . prepare and smooth the roads, adorn the streets and highways ; let them scatter every kind of flower.”  
—*Ibid.*

9. “ First of all he provided for them a great feast, after which he selected a pair of . . . oxen and ornamented their horns with gold, silver and precious things.—*Ibid.* Ch. 39.

10. “ Then providing himself with a beautiful gilded plough the king himself ploughed round the four sides of the allotted space.”—*Ibid.*

### New Words

<i>Allotted</i> = niyāmita. <i>p.p.</i>	<i>Edge</i> = mukhavatṭi. <i>f.</i>
<i>Apartment</i> = ovaraka. <i>m.</i>	<i>Enjoys</i> = abhiramati. <i>v.</i>
<i>Beautiful array</i> = sobhanavattha. <i>n.</i>	<i>Entire</i> = sakala ; niravasesa. <i>adj.</i>
<i>Beforehand</i> = puretaraṇ. <i>ad.</i>	<i>Every kind of</i> = sabba-jātika. <i>adj.</i>
<i>Comparisons</i> = kappeti. <i>v.</i>	<i>Feast</i> = sakkāra. <i>m.</i>
<i>Casts</i> = khipati. <i>v.</i>	<i>Flees</i> = palāyati. <i>v.</i>
<i>Chamber</i> = gabṭha. <i>m.</i>	<i>Gilded</i> = suvaṇṇālitta. <i>adj.</i>
<i>Clad</i> = nivattha. <i>p.p.</i>	<i>Having brought forth</i> = abhinīharitvā. <i>abs.</i>
<i>Commissions</i> = niyojeti. <i>v.</i>	<i>Highway</i> = mahāmagga. <i>m.</i>
<i>Company</i> = parisā. <i>f.</i>	<i>Horn</i> = siṅga. <i>n.</i>
<i>Cross-legged posture</i> = pallaṅka. <i>m.</i>	<i>Huge</i> = mahanta ; visāla. <i>adj.</i>
<i>Dances</i> = naccati. <i>v.</i>	<i>Hurls</i> = khipati. <i>v.</i>
<i>Delightfully</i> = ramanīyākārena. <i>adj.</i>	<i>Layman</i> = gihī. <i>m.</i>
<i>Ecclesiastical</i> = pabbajita. <i>adj.</i>	<i>Lost</i> = natṭha. <i>p.p.</i>

<i>Lovely</i> = pāsādika. <i>adj.</i>	<i>Sceptre-javelin</i> = cakkā-
<i>Magnificently</i> = viṣiṭṭhā-	yudha. <i>n.</i>
kārena. <i>ad.</i>	<i>Selects</i> = uccināti. <i>v.</i>
<i>Mass of rock</i> = pabbata-	<i>Shouts</i> = ugghoseti. <i>v.</i>
kūṭa. <i>m.</i>	<i>Sings</i> = gāyati. <i>v.</i>
<i>Musical instrument</i> =	<i>Skilful</i> = susikkhita. <i>p.p.</i>
turiyabhaṇḍa. <i>n.</i>	<i>Smooths</i> = samaṇ koroti.
<i>Pair</i> = yugala ; yuga. <i>n.</i>	<i>v.</i>
<i>Plough</i> = naṅgala. <i>n.</i>	<i>Sounds (a drum, etc.)</i> =
<i>Provides</i> = sampādeti. <i>v.</i>	vādeti. <i>v.</i>
<i>Ranging in order</i> = paṭi-	<i>Space</i> = okāsa. <i>m.</i>
pāṭiyā ṭhatvā.	<i>Sunset</i> = suriyatthaṇ-
<i>Remained</i> = aṭṭhāsi. <i>v.</i>	gama. <i>m.</i>
<i>Rock that encircles the</i>	<i>Supremely beautiful</i> =
<i>world</i> = cakkavāla-	abhivisṭṭharūpa. <i>adj.</i>
pabbata. <i>m.</i>	<i>Thereupon</i> = atha. <i>in.</i>
<i>Royal apparel</i> = rājā-	<i>To be robed</i> = nivāsāpe-
bharaṇa. <i>n.</i>	tuṇ ; alaṅkāretuṇ. <i>inf.</i>
<i>Royal resting stone</i> =	<i>Turns (itself)</i> = parivat-
maṅgalasilā. <i>f.</i>	tati. <i>v.</i>



## VERBS

Verbs are formed with roots by adding suffixes and prefixes to them.

**60.** A root is a primitive element of the language, expressing an abstract idea. It is incapable of any grammatical analysis.

*A.* It is common in European languages to express the idea contained in the root by means of the Infinitive, *e.g.*, *Bhū* (to be); but it must be borne in mind that the root is not an Infinitive, but a primary element expressing a crude idea.

*B.* The Classical Pali Grammarians give all roots ending in consonants with a euphonic vowel at the end, *e.g.*, *Pac(a)* = to cook; *Gam(u)* = to go. This vowel however, does not really belong to the root.

*C.* The roots in Pali are divided into seven groups, which are conjugated differently. The names of these groups and their conjugational signs are given in § 14. First Book.

*D.* Again, all the roots are divided into (1) *Transitive*, and (2) *Intransitive*.

(1) A verb formed from a *transitive* root requires an object, *e.g.*, from the root *khāda* (to eat) the verb *khādati* (eats) is formed. When one says “he eats”, there must be something to eat; therefore it requires an object.

(2) An *intransitive* verb is used without an object, *e.g.*, from *si* (to sleep) the verb *sayati* (sleeps) is formed.

When one says “ he sleeps ”, its meaning is complete ; it does not require an object.

But when these *intransitive* verbs are *causative* they take an object, and become *transitive*.

### Simple Intransitive

Dārako sayati (the baby sleeps).

### Causative from the same

Mātā dārakaṃ sayāpeti (the mother makes her baby sleep).

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## MODES

61. There are eight modes of conjugation of verbs in Pali ; they do not exactly correspond to the Moods or the Tenses in English.

The eight modes are :

- (1) *Vattamānā* = Present Indicative.
- (2) *Ajjatanī* = Past Indicative or Aorist.
- (3) *Bhavissantī* = Future Indicative.
- (4) *Pañcamī* = Imperative and Benedictive.
- (5) *Sattamī* = Optative or Potential.
- (6) *Hīyattanī* = Imperfect or Preterit.
- (7) *Parokkhā* = Perfect (or Past Indefinite).\*
- (8) *Kālātipatti* = Conditional, expressing future relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

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\* This tense is more like the Pluperfect in Latin, to be translated by *had* with p.p.



(2) *Ajjatanī* was formerly used to express the time recently passed ; but now this is very extensively used to express the past in general.

**62.** Each of the seven groups of roots may be conjugated according to the eight modes given above.

But roots of some groups are not conjugated in the 2nd, 3rd, 7th and 8th modes.

Each example for each *dhātugaṇa* (group), together with its respective conjugation sign, is given below :

<i>Root</i>	<i>Conj. Sign</i>	<i>Verb</i>
(1) Bhū (to be)	+ a + ti =	<i>bhavati</i> (is ; becomes).
(2) Rudha (to obstruct)	+ ṇ-a + ti =	<i>rundhati</i> (obstructs). ṇ takes its place after the first vowel of the root.
(3) Divu (to play)	+ ya + ti =	<i>dibbati</i> (plays).
(4) (i) Su (to hear)	+ ṇā + ti =	<i>suṇāti</i> (hears).
(ii) Su (to hear)	+ ṇo + ti =	<i>suṇoti</i> (hears).
(5) Ki (to bargain)	+ ṇā + ti =	<i>kiṇāti</i> (buys).
(6) (i) Kara (to do)	+ o + ti =	<i>karoti</i> (does).
(ii) Kara (to do)	+ yira + ti =	<i>kayirati</i> (does).
(7) (i) Cura (to steal)	+ e + ti =	<i>coreti</i> (steals).
(ii) Cura (to steal)	+ aya + ti =	<i>corayati</i> (steals).

(See p. 11 of the First Book).

**63.** Of the two Voices the *Active* is used when the effect or consequence of the action expressed by the

verb passes on to a person or thing other than the subject.

The *Passive* or *Reflexive* is used when the effect or the consequence of the action expressed by the verb accrues to no one else but to the agent.

64. There are two sets of inflections to form the verbs in either Voice ; one set is named *Parassapada*, and the other *Attanopada*.

It seems that the *Parassapada* set was formerly used only to form the Active Verbs, and the other set to form the Passive ones. But now they have lost their distinction, and are used to form the verbs in both the Voices.\*

## FIRST CONJUGATION

### Present Tense

65. The inflections or the personal endings of the First Mode, *Vattamānā* or Present Tense, are :-

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ti	nti	te	nte
2nd	si	tha	se	vhe
1st	mi	ma	e	mhe

Conjugation of the root *paca* (to cook) in Present Indicative.

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\*Note by Dr. O. H. de A. Wijesekera :

In Vedic and Sanskrit the *Ātmanepada* endings are used for both Middle (or Reflexive) and Passive Voices. Pali Voices too are derived from these. So there should be really three Voices, *viz.*, Active, Middle and Passive. What has happened in Pali (as in other Prakrits) is that the *Middle* as a Voice (*i.e.*, in its syntactical usage as such) has disappeared, though its endings are found to a certain extent used just like other Active endings.



## Active Voice

## PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Pacati</i> (he cooks)	<i>Pacanti</i> (they cook)
2nd	<i>Pacasi</i> (thou cookest)	<i>Pacatha</i> (you cook)
1st	<i>Pacāmi</i> (I cook)	<i>Pacāma</i> (we cook)

## MIDDLE ATTANOPADA

3rd	<i>Pacate</i> (he cooks)	<i>Pacante</i> (they cook)
2nd	<i>Pacase</i>	<i>Pacarhe</i>
1st	<i>Pace</i>	<i>Pacāmhe</i>

## Passive Voice

## ATTANO-PADA (ENDINGS)

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Paccate</i> (it is cooked)	<i>Paccante</i> (they are cooked)
2nd	<i>Paccase</i> (thou art cooked)	<i>Paccarhe</i> (you are cooked)
1st	<i>Pacce</i> (I am cooked)	<i>Paccāmhe</i> (we are cooked)

## PARASSAPADA (ENDINGS)

3rd	<i>Paccati</i> (it is cooked)	<i>Paccanti</i>
2nd	<i>Paccasi</i>	<i>Paccatha</i>
1st	<i>Paccāmi</i>	<i>Paccāma</i>

The conjugational sign of this group, as shown before, is *a*.

The Passive base is formed by adding the suffix *ya* to the root.

*Active* : Paca + a + ti = *pacati*.

*Passive* : Paca + ya + ti = *pacyati* = *paccati*.

A. The last vowel of the root is dropped here, as it is the case with most of the roots where the vowel is a later addition.

B. *Y* is assimilated to the last consonant of the root. Its assimilation takes place in more than one way, which will be explained later on.

### The Imperative

(BENEDICTIVE INCLUDED)

#### 66. *Pañcamī*, the Fourth Mode.

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	tu	ntu	taṇ	ntaṇ
2nd	hi	tha	ssu	vho
1st	mi	ma	e	āmase

### Active Voice

#### PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gacchatu</i> (let him go)	<i>Gacchantu</i> (let them go)
2nd	<i>Gaccha ; gacchāhi</i> (go thou)	<i>Gacchatha</i> (go you)
1st	<i>Gacchāmi</i> (let me go)	<i>Gacchāmi</i> (let us go)

*Gaccha* is the base formed from the root *gamu* (to go). The second personal ending *hi* is sometimes dropped.

#### ATTANOPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gacchataṃ</i> (let him go)	<i>Gacchantam</i>
2nd	<i>Gacchassu</i>	<i>Gacchavho</i>
1st	<i>Gacche</i>	<i>Gacchāmase</i>



## The Optative (Potential)

67. *Sattamī*, the Fifth Mode.

The personal endings of this mode are :

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	eyya	eyyaṇ	etha	eraṇ
2nd	eyyāsi	eyyātha	etho	eyyavho
1st	eyyāmi	eyyāma	eyyaṇ	eyyāmhe

## Active Voice

## PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gaccheyya</i> (he would go)	<i>Gaccheyyaṇ</i> (they would go)
2nd	<i>Gaccheyyāsi</i> (thou wouldst go)	<i>Gaccheyyātha</i> (you would go)
1st	<i>Gaccheyyāmi</i> (I should go)	<i>Gaccheyyāma</i> (we should go)

## ATTANOPADA

3rd	<i>Gacchetha</i>	<i>Gaccheraṇ</i>
2nd	<i>Gacchetho</i>	<i>Gaccheyyavho</i>
1st	<i>Gaccheyyaṇ</i>	<i>Gaccheyyāmhe</i>

## Exercise 11

## TRANSLATE INTO ENGLISH

1. “Tadā seṭṭhino bhariyā garugabbhā hoti ; tasmā so sīghaṇ gehaṇ purisaṇ pesesi : gaccha, bhane, jānāhi taṇ vijātā vā no vā ti ”.—*Dh. A. i. 174.*

2. “Vegena gehaṇ gantvā kāḷiṇ nāma dāsiṇ pakko-sitvā sahaṣsaṇ datvā āha : gaccha, imasmiṇ nagare upadhāretvā ajja jāta-dārakaṇ gaṇhitvā ehī ti.”—*Ibid.* 174.

3. “Tvaṇ imaṇ netvā cakkamagge nipajjāpehi, goṇā vā naṇ maddissanti, cakkā vā naṇ bhindissanti; pavattiṇ c ’assa ñatvā va āgaccheyyāsi.”—*Ibid.* 176.

4. “Ambho purisa, yassa tvaṇ pāsādassa ārohaṇāya nisseṇiṇ karosi, jānāsi taṇ pāsādaṇ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāyā ti ?”—*D.* i. 194.

5. “Seyyathā pi, Mahārāja, puriso iṇaṇ ādāya kam-mante payojeyya, tassa te kammantā samijjheyya; so tato nidānaṇ labhetha pāmojjaṇ, adhigaccheyya somanassaṇ.”—*D.* i. 71.

6. “Seyyathā pi nāma suddhaṇ vatthaṇ apagata-kālakaṇ sammad ’eva rajanaṇ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkuṇ udapādi.”—*V.* i. 16.

7. “So ce bhikkhūnaṇ santike dūtaṇ pahīneyya : ‘ahaṇ hi gilāno, āgacchantu bhikkhū; icchāmi bhikkhūnaṇ āgatan ’ ti, gantabbaṇ bhikkhave sattāha-karaṇīyena.”—*V.* i. 148.

8. “Imāni, bhante, asīti-gāmika-sahaṣsāni idh ’ūpa-saṅkantāni Bhagavantaṇ dassanāya ; sādhu, mayaṇ, bhante, labheyumā Bhagavantaṇ dassanāyā ti.”—*V.* i. 180.

9. “Sādhu, devo vāhanāgāresu ca dvāresu ca āṇāpetu : yena vāhanena Jīvako icchatī, tena vāhanena gacchatu ; yena dvārena icchatī, tena dvārena gacchatū . . . ti.”—*V.* i. 277.



10. “ Patigaṇhātu me devo posāvanikan ” ti. “ Alaṇ  
bhaṇe, Jīvaka, tuyh ’eva hotu ; amhākaññ eva antepure  
nivesanaṇ māpehī ” ti.— *Ibid.* 272.

### New Words

<i>Adhiḡaccheyya</i> = (he) would obtain or get. <i>v.</i>	<i>Payojeyya</i> = would en- gage in, would carry on (business). <i>v.</i>
<i>Apagata-kāḷaka</i> = remov- ed or cleansed of dark spots. <i>adj.</i>	<i>Pāmojja</i> = joy. <i>n.</i>
<i>Ambho</i> (a particle used in addressing equals).	<i>Posāvānika</i> = fee for bringing (some body) up. <i>n.</i>
<i>Āgata</i> = coming. <i>ger.</i>	<i>Maddissati</i> = will trod. <i>v.</i>
<i>Ādāya</i> = having taken. <i>abs.</i>	<i>Rajana</i> = dye. <i>n.</i>
<i>Ārohaṇa</i> = ascending. <i>ger.</i>	<i>Labhetha</i> = (he) would get. <i>v.</i>
<i>Iṇa</i> = debt. <i>n.</i>	<i>Vāhana</i> = vehicle. <i>n.</i>
<i>Udapādi</i> = arose. <i>v.</i>	<i>Vāhanāgāra</i> = garage. <i>m.</i> <i>n.</i>
<i>Upasaṅkanta</i> = appro- ached. <i>p.p.</i>	<i>Vijatā</i> = (a woman) who has given birth to a child. <i>f.</i>
<i>Kammanta</i> = business. <i>m.</i>	<i>Viraja</i> = passionless ; free from dust. <i>adj.</i>
<i>Garugabbhā</i> = pregnant. <i>f.</i>	<i>Vītamala</i> = stainless; clean. <i>adj.</i>
<i>Gāmika</i> = villager. <i>n.</i>	<i>Sattāha-karaṇīya</i> = busi- ness that should be settled within a week. <i>adj.</i>
<i>Cakkamagga</i> = track of a wheel. <i>m.</i>	<i>Samijjheyya</i> = would prosper or flourish. <i>v.</i>
<i>Ñatvā</i> = having known. <i>abs.</i>	<i>Sammad eva</i> = very well. <i>ad.</i>
<i>Tato nidānam</i> = on that account ; through that. <i>ad.</i>	<i>Seyyathā pi nāma</i> = just as if. <i>in.</i>
<i>Dhamma-cakkhu</i> = the eye of wisdom. <i>n.</i>	
<i>Nissenī</i> = ladder. <i>f.</i>	
<i>Pakkosivā</i> = having called near. <i>abs.</i>	

TRANSLATE INTO PALI

1. One should develop a loving heart towards all beings as a mother protects her own son.

2. Thou shouldst sit on the chair in the royal bedroom and address the sick king as if he were thine own brother.

3. Just as there would be no need of medicine for a healthy man, so would a Tathāgata need no teacher.

4. A wise man would not neglect a growing disease or a conquering enemy ; similarly he should not neglect the recurring series of rebirths.

5. Should the mother leaving her young child repair to the monastery to hear the discourse of the Enlightened One, there would be nobody at home to look after it.

6. Just as a man standing on the top of a hill would view all people below, so would a monk having attained perfection gaze on the world.

7. If he were a little more sensible, there would be no necessity at all to accompany him.

8. If the six damsels were to bathe in the river early in the morning and carry flowers to the Queen, each one of them would surely get a gold coin from Her Majesty.

9. Were she a follower of Nātaputta, the naked ascetic, she would not in all probability bow down in homage to the Master.

10. Who would think of refusing water to a thirsty person even if he be of an inferior caste ?



## New Words

<i>As if . . . were</i> = viya (cintetvā).	<i>Perfection</i> = sambodhi. <i>f.</i> (lit. Perfect Enlightenment).
<i>Conquering</i> = jinanta. <i>pr.p.</i> jayaggāhaka. <i>adj.</i>	<i>Rebirth</i> = punabbhava. <i>m.</i>
<i>Growing</i> = vaddhanta. <i>pr.p.</i>	<i>Recurring series</i> = anup- pabandha. <i>m.</i>
<i>Healthy</i> = niroga. <i>adj.</i>	<i>Repairs</i> = (use here) gacchati. <i>v.</i>
<i>Her Majesty</i> (use the word given for 'queen').	<i>Refusing</i> = paṭikkhi- pana. <i>ger.</i> ; paṭikkhi- pituṇ. <i>inf.</i>
<i>Homage</i> = gārava. <i>m.</i> (In homage = gāra- vena).	<i>Sensible</i> = satimantu ; samekkhakārī. <i>adj.</i>
<i>In all probability</i> = ekaṇ- sena. <i>ad.</i>	<i>Should develop</i> = bhā- veyya. <i>v.</i>
<i>Inferior</i> = nīca. <i>adj.</i>	<i>Similarly</i> = tatha'eva. <i>in.</i>
<i>Just as</i> = yathā ; viya. <i>in.</i>	<i>Surely</i> = ve : kāmaṇ. <i>in.</i>
<i>Loving heart</i> = metta- citta. <i>n.</i>	<i>Thirsty</i> = pipāsita. <i>p.p.</i>
<i>Naked ascetic</i> = nigaṇ- tha. <i>m.</i>	<i>To accompany</i> = anu- gantū. <i>inf.</i>
<i>Necessity</i> = attha. <i>m.</i>	<i>Would neglect</i> = pamaj- jeyya. <i>v.</i>
<i>Need</i> = payojana. <i>n.</i>	<i>Would view</i> = passeyya. <i>v.</i>
<i>Nobody</i> = na koci. <i>in.</i>	

## FIRST CONJUGATION

## Past Tense

68. The Second Mode. *Ajjatanī, Aorist.*

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ī	uṇ ; insu	ā	ū
2nd	o	ttha	ise	ivhaṇ
1st	iṇ	mhā	aṇ	imhe

Both this and the 6th Mode, *Hīyattanī*, often take an *a* before the root ; this *a* is called the *augment*.

## Active Voice

## PARASSAPADA

Root *Gam(u)* to go.

*Person**Singular*

- 3rd *Agacchi* ; *gacchi* ; *agami* ; *gami* ; *agamāsi* (he went).  
 2nd *Agaccho* ; *gaccho* ; *agamo* ; *gamo* (thou didst go).  
 1st *Agacchim̐* ; *gacchim̐* ; *agamim̐* ; *gamim̐* ; *agamāsim̐*  
 (I went).

*Plural*

- 3rd *Agacchum̐* ; *gacchum̐* ; *agamum̐* ; *gamum̐* ; *agac-*  
*chimsu* ; *gacchimsu* ; *agamimsu* ; *gamimsu* ;  
*agamamsu* (they went).  
 2nd *Agacchittha* ; *gacchittha* ; *agamittha* ; *gamittha*  
 (you went).  
 1st *Agacchimhā* ; *gacchimhā* ; *agamimhā* ; *gamimhā*  
 (we went).

## ATTANOPADA

*Singular*

- 3rd *Agacchā* ; *gacchā* ; *agamā* ; *gamā* (he went).  
 2nd *Agacchise* ; *agamise* (thou didst go).  
 1st *Agaccham̐* ; *gaccham̐* ; *agamam̐* ; *gamam̐* (I went).

*Plural*

- 3rd *Agacchū* ; *gacchū* ; *agamū* ; *gamū* (they went).  
 2nd *Agacchivham̐* ; *gacchivham̐* ; *agamivham̐* ; *gami-*  
*vham̐* (you went).  
 1st *Agacchimhe* ; *gacchimhe* ; *agamimhe* ; *gamimhe*  
 (we went).



69. The 6th Mode. *Hīyattanī*.

The personal endings of this mode are:

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ā	ū	ttha	tthuṇ
2nd	o	ttha	se	vhaṇ
1st	a ; aṇ	mhā	iṇ	mhase

This was originally used to express the definite past, and Ajjatanī was used to express the time recently passed ; but now they have lost their individual significance, and Ajjatanī is extensively used to express the definite past.

## PARASSAPADA

*Singular*

- 3rd *Agacchā ; agamā ; agā* (he went).  
 2nd *Agaccho ; agamo* (thou didst go).  
 1st *Agaccha ; agama ; agaccham̐ ; agamam̐* (I went).

*Plural*

- 3rd *Agacchū ; agamū* (they went).  
 2nd *Agacchattha ; agamattha* (you went).  
 1st *Agacchamhā ; agamamhā* (we went).

## ATTANOPADA

*Singular*

- 3rd *Agacchattha ; agamattha* (he went).  
 2nd *Agacchase ; agamase* (thou didst go).  
 1st *Agacchim̐ ; agamim̐* (I went).

*Plural*

- 3rd *Agacchatthum̐ ; agamatthum̐* (they went).  
 2nd *Agacchivham̐ ; agamivham̐* (you went).  
 1st *Agacchamhase ; agamamhase* (we went).

## Past Indefinite

70. The Seventh Mode. *Parokkhā*.

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	a	u	ttha	re
2nd	e	ttha	ttho	vho
1st	a	mha	i	mhe

This mode is very seldom used, and this is characterized by the reduplication of the root.

(1) The first consonant of a root is reduplicated together with the vowel that follows it.

(2) If the root begins with a vowel that vowel alone is reduplicated.

(3) A guttural is reduplicated by its corresponding palatal.

(4) An aspirate is reduplicated by its unaspirate, and an unaspirate by itself.

(5) *H* of a root is reduplicated by *J*.

(6) A long vowel is shortened in the reduplicated syllable.

## Active Voice

## PARASSAPADA

Root *Paca*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Papaca</i> (he has cooked)	<i>Papacu</i> (they have cooked)
2nd	<i>Papace</i>	<i>Papacittha</i>
1st	<i>Papaca</i>	<i>Papacimha</i>



## ATTANOPADA

3rd	<i>Papacittha</i>	<i>Papacire</i>
2nd	<i>Papacittho</i>	<i>Papacivho</i>
1st	<i>Papaci</i>	<i>Papacimhe</i>

Some bases conjugated in this division are :

<i>Root</i>	<i>Base</i>	<i>3rd Person Sing.</i>
Bhū (to be) >	babhū	<i>Babhūva</i>
Gamu (to go) >	jagamu	<i>Jagāma</i>
Suca (to mourn) >	susuca	<i>Susoca</i>
Hara (to carry) >	jahara	<i>Jahāra</i>
Brū (to say) >	āha	<i>Āha</i>

*Note.*—In the last example, *āha* is a defective verb generally substituted from *brū*.

## Exercise 12

## TRANSLATE INTO ENGLISH

1. “ Atha kho Bhagavā Bhoganagare yathābhirantaṇ viharitvā āyasmantaṇ Ānandaṇ āmantesi : āyāma ’ Ānanda, yena Pāvā ten’ upasaṅkamissāmā ’ti. ‘ Evam, Bhante ’ti kho āyasmā Ānando Bhagavato paccassosi.” —*D.* ii. 81.

2. “ Atha kho Bhagavā Kapilavatthusmiṇ yathābhirantaṇ viharitvā yena Sāvattthī tena cārikaṇ pakkāmi ; anupubbena cārikaṇ caramāno yena Sāvattthī, tad avasari.” —*V.* i.

3. “ Atthāya vata me Buddhho Nadiṇ Nerañjaraṇ agā.” —*Thq.* 38.

4. “ Aññen ’eva tāni caturāsīti-pabbajita-sahassāni agamaṇsu, aññena Vipassī bodhisatto.” —*D.* ii. 30.

5. “ Bhisāṇ mulālaṇ gaṇhitvā  
Agamāṇ Buddhasantikaṇ.”—*Apa.* 114.
6. “ Bho pabbajita, amhākaṇ geham agamatthā ti ?  
Āma brāhmaṇa, agamamhā ti.”—*Samp.* i. 37.
7. “ Tassāhaṇ santike gacchaṇ ;  
So me satthā bhavissati.”—*Cāpā Therī.*
8. “ Gaṇamhā vupakaṭṭho so  
Agamāsi vanantaraṇ.”—*Apa.* p. 396.
9. “ Alattoṇ kho bhikkhave tāni ctaurāsīti-pabba-  
jita-sahassāni Vipassissa Bhagavato . . . santike  
pabbajjaṇ.”—*D.* ii. 43.
10. “ Evaṇ vilapamānaṇ taṇ  
Ānandaṇ āha Gotamī :  
Na yuttaṇ socituṇ putta,  
Hāsakāle upaṭṭhite.”—*Apa.* 534.
11. “ Citte mahākaruṇayā pahaṭāvakāsā  
Dūraṇ jagāma viya tassa hi vatthutaṇhā.”—*H.V.*
12. “ So Saṅkhaṇpāla-bhujago visagvegavā pi  
Sīlassa bhedana-bhayena akuppamāno  
Icchaṇ sadeha-bharavāhi-jane dayāya  
Gantuṇ sayāṇ apadatāya susoca nūnaṇ.”—*H.V.*

### New Words

*Akuppamāna* = not  
being angry. *pr.p.*

*Atthāya* = for (*dat. from*  
*attha*).

*Apadatā* = footlessness.  
*f.*

*Avasari* = arrived. *v.*

*Upaṭṭhita* = approached.  
*p.p.*

*Cārikā* = wandering ;  
journey. *f.*

*Dayā* = kindness. *f.*

*Nūnam* = certainly. *ad.*

*Pahaṭāvakāsa* = obstruc-  
ted ; being not given a  
place. *adj.*

*Bharavāhī* = bearer of a  
burden. *3.*



*Bhisa* = sprout of a lotus plant. *n.*

*Bhedana* = breach. *ger.*

*Mulāla* = the edible root of lotus kinds. *n.*

*Yathābhirantam* = as long as one pleases (to stay). *ad.*

*Vanantara* = denser forest. *n.*

*Vilapamāna* = lamenting. *pr.p.*

*Visavegavantu* = possessing the destructive power of poison. *adj.*

*Vupakatṭha* = secluded. *p.p.*

*Sadeha* = own body. *m.*

*Susoca* = has grieved. *v.*

*Socitum* = to become sorrowful. *inf.*

*Hāsakāla* = time to be joyful. *m.*

### TRANSLATE INTO PALI

1. Being disappointed in securing a husband befitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

2. Once a blind man, who had no property but an earthen pot and a blanket, went to a temple and in sheer despair resolved to end his weary life by abstinence from food.

3. Hiuen Tsiang, the Chinese pilgrim, who visited Nālandā in the beginning of the seventh century, A.D., studied Buddhist Sanskrit literature under its professors and has left an excellent account of it.

4. The second but perhaps the most famous of all Buddhist universities of ancient India was that of Nālandā. Its library, the largest in India, was located in the nine-storeyed building called Ratnodadhi.

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.

6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

7. “ Every night Princes Halla and Vihalla, mounted on the elephant Sechanaka, penetrated into the camp of besiegers, and killed many of their soldiers.”—*Ty. S.* 180.

8. “ His mother said : . . . When I was pregnant with you, I had a longing to eat your father’s flesh. The king satisfied my longing. When you were born, I abandoned you in an enclosure of asoka-trees.”—*Ibid.* 177.

9. “ The royal families of these kingdoms were united by matrimonial alliances ; and were also, not seldom in consequence of those very alliances, from time to time at war.”—*B. I.* 3.

10. “ He told his daughter that there was a dwarf who knew a charm, that she was to learn it of that dwarf ; and then tell it to him, the king.”—*B. I.* 5.

### New Words

*Abandons* = jahāti ;  
cajati.

*Abstinence from food* =  
anasana. *n.*

*Account* = vuttanta. *m.*

*Assigns* = niyāmeti. *v.*

*Be fitting* = patirūpa. *adj.*

*Besieger* = avarodhaka.  
*m.*

*Blanket* = kambala. *n.*

*Buddhist* = Sogata. *adj.*

*But* = (use here) vinā. *in.*

*But perhaps* = tathā pi.  
*in.*

*Camp* = khandhāvāra. *m.*

*Century* = satavassa. *n.*

*Charm* = manta. *m.*

*Declares* = pakāseti. *v.*

*Despair* = kheda. *m.*

*Disappointed* = khinnacitta. *adj.*



*Dwarf* = lakunṭaka. *adj.*  
*Earthen* = mattikāmaya.  
*adj.*  
*Enclosure (of trees)* =  
gumbantara. *n.*  
*Excellent* = pasattha ;  
atisundara. *adj.*  
*Library* = potthakālaya.  
*m.*  
*Literature* = ganthāvali.  
*f.*  
*Located* = patiṭṭhāpita.  
*p.p.*  
*Lodging* = nivesana. *n.*  
*Longing (of a pregnant  
woman)* = dohaḷa. *m.*  
*Matrimonial alliance* =  
āvāha-vivāha-samban-  
dha. *m.*  
*Messenger* = dūta ; sā-  
sanahāraka. *m.*  
*Most famous* = pākata-  
tama. *adj.*

*Not seldom* = abhinhaṇ-  
*ad.*  
*Pilgrim* = pariyāṭaka. *m.*  
*Professor* = paṇḍitāca-  
riya. *m.*  
*Property* = santaka. *n.*  
*Provision* = paribbaya.  
*m.*  
*Resolves* = adhiṭṭhāti. *v.*  
*Sanskrit* = Sakkatabhā-  
siya. *adj.*  
*Satisfies* = santappeti. *v.*  
*Sheer* = accanta. *adj.*  
*Soldier* = yodha ; bhaṭa.  
*m.*  
*Storeyed* = bhūmaka. *adj.*  
*Temple* = devāyatana. *n.*  
*To inform* = nivedetuṇ.  
*inf.*  
*University* = nikhilavij-  
jālaya. *m.*  
*War* = yuddha. *n.*  
*Weary* = dukkhita ;  
kilanta. *adj.*

## FIRST CONJUGATION

### Future Tense

71. The Third Mode. *Bhavissanti.*

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
Person	Sing.	Plur.	Sing.	Plur.
3rd	issati	issanti	issate	issante
2nd	issasi	issatha	issase	issavhe
1st	issāmi	issāma	issaṇ	issāmhe
	Root <i>Bhū</i> (to be)			

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Bhavissati</i> (he will be)	<i>Bhavissanti</i> (they will be)
2nd	<i>Bhavissasi</i> (thou wilt be)	<i>Bhavissatha</i> (you will be)
1st	<i>Bhavissāmi</i> (I shall be)	<i>Bhavissāma</i> (we shall be)

ATTANOPADA

3rd	<i>Bhavissate</i>	<i>Bhavissante</i>
2nd	<i>Bhavissase</i>	<i>Bhavissavhe</i>
1st	<i>Bhavissam</i>	<i>Bhavissāmhe</i>

The Past Conditional

72. The personal endings of the 8th Mode, Kālātipatti, are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ssā ssa	} ssansu	ssatha	ssinsu
2nd	sse		ssase	ssavhe
1st	ssa	ssamhā	ssan	ssāmhase

This mode sometimes takes the augment *a*, before the root.

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Apacissā ; apacissa</i> (If he had cooked)	<i>Apacissamsu</i>
2nd	<i>Apacisse</i>	<i>Apacissatha</i>
1st	<i>Apacissa</i>	<i>Apacissamhā</i>



## ATTANOPADA

3rd	<i>Apacissatha</i>	<i>Apacissimsu</i>
2nd	<i>Apacissase</i>	<i>Apacissavhe</i>
1st	<i>Apacissam</i>	<i>Apacissāmhase</i>

## SECOND CONJUGATION

## Rudhādi-Group

73. There is no difference in the personal endings of this or the other forthcoming conjugations from the First Conjugation. The difference lies in the bases formed through the different conjugational signs.

The conjugational sign of this Rudhādi-group is, η-a. η is inserted after the first syllable of the root : e.g., root *chida* (to cut) + η - a = *chinda* + a ; when the last vowel is dropped it becomes *chinda*.

One may conjugate these bases just like the verbs in the First Conjugation :

*Chindati* (he cuts)

*Chindanti* (they cut)

and so on for every mode.

Some other bases of this conjugation are :

*Rudha* (to obstruct) + η - a = *rundha*

*Badha* (to bind or confine) + η - a = *bandha*

*Muca* (to release) + η - a = *muñca*

*Bhida* (to break) + η - a = *bhinda*

*Vida* (to suffer) + η - a = *vinda*

*Sica* (to pour down or sprinkle) + η - a = *siñca*

*Yuja* (to yoke or join) + η - a = *yuñja*

## Exercise 13.

## TRANSLATE INTO ENGLISH

1. “ Ayam Aṅgulimālassa mātā ‘ Aṅgulimālaṇ ānes-sāmī ’ ti gacchatī ; sace samāgamissati Aṅgulimālo aṅ-gulisahassaṇ pūressāmī ti mātaraṇ māressati. Sacāhaṇ na gamissāmī, mahājāniko abhavissa.”

2. “ Sace hi ayaṇ paṭhama-vaye bhoge akhepetvā kammante payojayissā, imasmiṇ yeva nagare aggasetṭhī abhavissā ; sace pana nikkhamitvā pabbajissa, arahat-taṇ pāpuṇissa.”—*Dh. A. iii. 131.*

3. “ Sacāyaṇ, bhikkhave, rājā pitarāṇ dhammikaṇ dhammarājānaṇ jīvitā na voropessatha, imasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkhu uppajjis-satha.”—*D. i. 86.*

4. “ Setṭhī : ‘ sace me dhītā jāyissati, tāya naṇ sad-dhiṇ nivāsetvā setṭhiṭṭhānassa sāmikaṇ karissāmī ; sace me putto jāyissati, māressāmī nān ’ ti cintetvā gehe kāresi.”—*Dh. A. i. 175.*

5. “ Satta vassāni Bhagavantaṇ  
Anubandhiṇ padā padaṇ ;  
Otāraṇ nādhigacchissaṇ  
Sambuddhassa satīmato.”—*S.N. 446.*

6. “ Surāmeraya-pānaṇ ca  
Yo naro anuyuñjati,  
Idh ’eva-m-eso lokasmiṇ,  
Mūlaṇ khaṇati attano.”—*Dhp. 247.*

7. Araññe koṭṭhake bandhitvā mige rundhitvā māretvā maṇsaṇ vikkiṇitvā jīvantā luddakā anāgate sukhaṇ na vindanti.

8. Goṇo bandhanā muñcivā udakaṇ pātukāmo ghaṭassa samīpaṇ gantvā taṇ pādena bhindi.



9. “ Bhante, imaṇ udakaṇ dārakassa sīse āsiñcāmī ”  
ti pucchitvā tena ‘ siñcathā ’ ti vutte-tathā kariṇsu.  
Devatā tāvad eva taṇ muñcitvā leṇadvāre aṭṭhāsi.  
—*Dh. A.* iv. 171.

10. “ Ayañ hi dīpobhāsaṇ vā aggi-obhāsaṇ vā adis-  
vā maṇiāloken ’eva bhuñjati ca nipajjati ca nisīdati  
ca ; devo pana dīpāloke nisinno bhavissatī ti. ”—*Dh. A.*  
iv. 213.

### New Words

*Akhepetvā* = having not  
wasted. *abs.*

*Adhigacchissa* = (he)  
would have attained. *v.*

*Anubandhati* = chases. *v.*

*Anuṇyañjati* = gives one-  
self up ; practises. *v.*

*Abhavissa* = (he) would  
have been. *v.*

*Arahatta* = the highest  
stage of the Path. *n.*

*Uppajjissa* = (he) would  
have born. *v.*

*Otāra* = chance ; fault. *m.*

*Obhāsa* = lustre ; light. *m.*

*Koṭṭhaka* = an enclosure ;  
a closet. *m.*

*Dhammarāja* = king of  
righteousness. *m.*

*Pabbajissa* = if (he) had  
become a monk. *v.*

*Payojayissā* = if (he) had  
engaged in or employ-  
ed. *v.*

*Pātukāma* = wishing to  
drink. *adj.*

*Pāpuṇissa* = (he) would  
have attained. *v.*

*Pūreti* = fills. *v.*

*Mahājānika* = thorough-  
ly deprived of ; under-  
gone a great loss. *adj.*

*Meraya* = liquor (fer-  
mented). *n.*

*Rundhitvā* = having  
trapped. *abs.*

*Leṇadvāra* = entrance of  
the cave. *n.*

*Voropessatha* = if (he)  
had taken away. *v.*

*Sāmāgamissati* = will  
encounter. *v.*

*Surā* = liquor (distilled).  
*f.*

## TRANSLATE INTO PALI

1. I should have answered him if he had asked me.
2. He would have become a millionaire if he had not squandered his wealth.
3. If man had a skin thickly covered with hair as a sheep has, he could not have moved from one climate to another with comfort.
4. We would have entered the cave and examined its inner parts if we had torches with us.
5. George VI would not have become king had not his elder brother given up the throne.
6. They would have been slain by the robbers if they were seen by them.
7. Prince Siddhartha would have been a universal monarch if he had not left the household life.
8. He would not have become a monk if he had not seen an old man, a sick person, a corpse and a recluse on various occasions.
9. She thought: if only he could see her, then he would become convinced that she ought to be his queen.
10. Devadatta would have attained arahantship had he not acted against his teacher, the Buddha.

## New Words

*Acts against* = virud-  
dham ācarati. *v.*

*Climate* = utuguṇa. *m.*

*Corpse* = matakalebara.  
*n.*

*Could have moved* (he) =  
saṅkamissā. *n.*

*Covered with* = sañchanna.  
*p.p.*

*Gives up* = pariccajati. *v.*



*Had squandered* (if he) =  
vināsayissā. *v.*

*Inner part* = abbhantara.  
*n.*

*Occasion* = avatthā *f.*

*Ought to be* = bhavitabba.  
*pt.p.*

*Recluse* = pabbajita,  
samaṇa. *m.*

*Sheep* = meṇḍa. *m.*

*Should have answered* =  
paṭivacanaṇ adadissā.  
*v.*

*Thickly* = ghaṇaṇ. *ad.*

*Throne* = sīhāsana. *n.*

*Torch* = ukkā ; daṇḍa-  
dīpikā. *f.*

*Various* = nānā. *in.*

*Would become convinced*  
= abujjhissā. *v.*

*Would have been slain*  
(he) = māriyissā ; mā-  
rito abhavissā. *v.*

*Would have entered* (he)  
= pavississā. *v.*

## THIRD CONJUGATION

### Divādi-Group

74. The sign of this group is *ya*, which is assimilated to the last consonant of the root.

Some rules and examples for assimilation of *y* are given in § 25. They may be applied here too.

A. After a root ending in a long vowel, *ya* does not change its form.

In other cases :

dh	+	ya	becomes	jjha
s	+	ya	,,	ssa
v	+	ya	,,	bba

### Examples

Divu (to play) + ya + ti = divyati = *dibbati*.

Yudha (to fight) + ya + ti = yudhyati = *yujjhati*.

Budha (to know) + ya + ti = budhyati = *bujjhati*.

Sivu (to sew) + ya + ti = sivyati = *sibbati*.

Gā (to sing) + ya + ti = *gāyati*.

Jhā (to ponder) + ya + ti = *jhāyati*.

Dusa (to vex) + ya + ti = *dusyati* = *dussati*.

Ve (to weave) + ya + ti = *vāyati*. *Ve* becomes *vā*.

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## FOURTH CONJUGATION

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### Svādi-Group

75. The conjugational signs of this group are **ṇā**, **uṇā** and **ṇo**.

#### *Examples*

Su (to hear) + ṇā + ti = *suṇāti*.

Su (to hear) + ṇo + ti = *suṇoti*.

Pa + apa (to attain or come to) + uṇā + ti = *pāpuṇāti*.

Sambhu (to attain) + ṇā + ti = *sambhuṇāti*.

Ā + vu (to fix on to, to string) + ṇā + ti = *āvūṇāti*.

Sakka (to be able) + uṇā + ti = *sakkuṇāti*.

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## FIFTH CONJUGATION

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### Kiyādi-Group

76. The conjugational sign of this group is **ṇā**.

Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).

Vi + ki + ṇā + ti = *vikkiṇāti* (sells).

Ji. (to conquer) + ṇā + ti = *jināti*.

Ñā (to know) becomes *jā*. Jā + ṇā + ti = *jānāti*.

Dhu (to shake) + ṇā + ti = *dhūṇāti* (shakes or destroys).

Asa (to eat) + ṇā + ti = *asnāti*.



Mi (to measure) + ṇā + ti = *miṇāti*.

Gaha (to take) + ṇā + ti = *gaḥṇāti* = *gaṇhāti*.

Here ṇ is interchanged with h.

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## SIXTH CONJUGATION

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### Tanādi-Group

77. The conjugational sign of this group is o.

TanU (to expand) + o + ti = *tanoti*.

KarA (to do) + o + ti = *karoti*.

ManA (to think) + o + ti = *manoti*.

Pa + apA (to attain or come) + o + ti = *pappoti*.

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## SEVENTH CONJUGATION

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### Curādi-Group

78. The conjugational sign of this group is aya, usually contracted to e.

These signs strengthen the radical vowels i and u of the roots when they are not followed by a conjunct consonant.

Cura (to steal) + e + ti = *coreti*.

Cura + aya + ti = *corayati*.

Gupa (to guard) + e + ti = *gopeti*.

Gupa + aya + ti = *gopayati*.

ḌhaḍḍA (to throw away) + e + ti = *chaḍḍeti*.

Cinta (to think) + e + ti = *cinteti*.

Katha (to say) + e + ti = *katheti*.

CuṇṇA (to powder) + e + ti = *cunṇeti*.

## Exercise 14

## TRANSLATE INTO ENGLISH

1. “ Ko sujḡhati, muccati, bajḡhati ca ?  
Ken’ attanā gacchati Brahmaloḡaṇ ?”—*S.N.* 511.
2. “ Muhuttaṃ api ce viññū  
Paṇḡditaṇ payirupāsati,  
Khippaṇ dhammaṇ vijānāti  
Jivhā sūparaṣaṇ yathā.”—*Dhp.* 65.
3. “ Atha pāpāni kammāni  
Karaṇ bālo na bujḡhati.”—*Ibid.* 136.
4. “ Yo ca pubbe pamajḡitvā  
Pacchā so nappamajḡati,  
So imaṇ loḡaṇ pabhāseti  
Abbhā mutto va candimā.”—*Ibid.* 172.
5. “ Na kahāpaṇa-vassena  
Titti kāmesu vijḡjati.”—*Ibid.* 186.
6. “ Dhunāti pāpake dhamme  
Dumapattaṇ va māluto.”—*Thg.* 1006.
7. “ Yo’ dha puññaṇ ca pāpaṇ ca  
Tiṇā bhīyo na maññaṇti.  
Karaṇ purisakiccāni  
So sukhā na vihāyati.”—*Ibid.* 232.
8. “ Yo pubbe karaṇīyāni  
Pacchā so kātum icchati,  
Sukhā so dhaṇsate ṡhānā,  
Pacchā ca m-anutappaṇti.”—*Ibid.* 225, 871.
9. “ Eko ’va Indo Asure jināti ;  
Eko ’va seno hanti diḡe pasayha.”

—*J. Tacchasūkara.*



10. ‘Pūtimacchaṇ Kusaggena  
Yo naro upanayhati,  
Kusā pi pūtiṇ vāyanti ;  
Evaṇ bālūpasevanā.’—*J. Sattigumba.*

### New Words

- |   |   |
|---|---|
| <i>Anutappati</i> = repents. <i>v.</i>                                | <i>Pūti</i> = putrid ; foul. <i>adj.</i>  |
| <i>Abbha</i> = cloud. <i>n.</i>                                       | <i>Bajjhati</i> = becomes bound. <i>v.</i>  |
| <i>Upanayhati</i> = wraps. <i>v.</i>                                  | <i>Bhīyo</i> = more (than). <i>in.</i>  |
| <i>Upasevanā</i> = keeping company ; pursuit. <i>f.</i>               | <i>Maccha</i> = fish. <i>m.</i>   |
| <i>Karam</i> ( <i>nom. sing. from karonta</i> ). <i>pr.p.</i>         | <i>Maññati</i> = thinks. <i>v.</i>  |
| <i>Kāma</i> = sensual pleasure. <i>m.</i>                             | <i>Māluta</i> = wind. <i>m.</i>   |
| <i>Kusa</i> = a kind of fragrant grass. <i>m.</i>                     | <i>Muccati</i> = is (set) free. <i>v.</i>   |
| <i>Titti</i> = satisfaction. <i>f.</i>                                | <i>Mutta</i> = freed. <i>p.p.</i>   |
| <i>Dija</i> = bird ; a brahman. <i>m.</i> ( <i>lit. twice-born</i> ). | <i>Muhutta</i> = a minute. <i>m.</i>  |
| <i>Duma</i> = tree. <i>m.</i>   | <i>Rasa</i> = taste. <i>m.</i>  |
| <i>Dhamṣati</i> = falls from ; sinks down. <i>v.</i>                  | <i>Vāyati</i> = smells ; (wind) blows. <i>v.</i>  |
| <i>Dhunāti</i> = shakes. <i>v.</i>                                    | <i>Vijānati</i> = knows ; understands. <i>v.</i>  |
| <i>Pabhāseti</i> = brightens. <i>v.</i>                               | <i>Vijjati</i> = is : exists. <i>v.</i>   |
| <i>Pamajjati</i> = neglects. <i>v.</i>                                | <i>Vihāyati</i> = fails. <i>v.</i>  |
| <i>Pasayha</i> = by force ; forcibly. <i>abs.</i>                     | <i>Sujjhati</i> = becomes purified. <i>v.</i>   |
| <i>Payirupāsati</i> = attends on ; keeps company with. <i>v.</i>      | <i>Sūpa</i> = curry. <i>m.</i>  |
|   | <i>Hanti</i> = kills. <i>v.</i> (Both <i>hanti</i> and <i>hanati</i> are found in the singular from the root <i>hanā</i> ). |

## TRANSLATE INTO PALI

1. Let us fight the enemy and not play and sing during war-time.

2. The weaver's beautiful daughter weaves a golden cloth for her wedding.

3. As he was pondering he heard not a sound.

4. He attains greater happiness who shares his joys with others.

5. The merchant having hawked his wares for a whole day was not able to sell anything.

6. The cool breeze coming from the Himalaya mountain shakes the tree-tops and causes their leaves to flutter.

7. "Let us eat, dance and be merry, for tomorrow we die!" said the happy lad.

8. Having thought about this, he attempted to say something but the judge ordered him to keep silence.

9. "Protect your dependents, do not steal their happiness" says an old law-book of the brahmins.

10. Throwing away the refuse, the novice (-monk) came back to the monastery but the preceptor not knowing where he had been was vexed and irritated.

## New Words

*Attempted* = ussahi. v.

*Fights* = yujjhati. v.

*Be merry* = tuṭṭho bhava. v.

*Hawked* = (vāṇijjāya) āhiṇḍi. v.

*Causes to flutter* = kampeti. v.

*Irritated* = anattamana. adj. v.

*Dependent* = nissitaka. 3.

*Judge* = vinicchayāmacca. m.



<i>Law-book</i> = nīṭigantha. <i>m.</i>	<i>To keep silence</i> = tuṇhī bhavituṇ. <i>inf.</i>
<i>Novice</i> (-monk) = sāmā- nera. <i>m.</i>	<i>Vexed</i> = ruṭṭha ; appa- tīta. <i>p.p.</i>
<i>Preceptor</i> = upajjhāya. <i>m.</i>	<i>War</i> = yuddha. <i>n.</i>
<i>Pondering</i> = vitakkenta ; jhāyanta. <i>pr.p.</i>	<i>Ware</i> = bhaṇḍa. <i>n.</i>
<i>Refuse</i> = kacavara. <i>m.</i>	<i>Weaver</i> = tantavāya. <i>m.</i>
<i>Shares</i> = bhājeti. <i>v.</i>	<i>Weaves</i> = vāyati; vināti. <i>v.</i>

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## VERBAL PREFIXES

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**79.** The *pre fixes* or *prepositions* are called *upasaggas* in Pali. They are sometimes prefixed to verbs and their derivatives.

Generally they modify the meaning of the root, or intensify it, and sometimes alter it; in some cases they add nothing to the original meaning of the root.

**80.** The prefixes are 20 in number, *viz.*, ā, ati, adhi, anu, abhi, apa, api, ava, u, upa, du, ni, nī, pa, parā, pari, pati, vi, saṇ, su.

### Examples

From the root *kamU* (to go) verb *kamati* (goes) is formed without adding any prefix to it.

The following are formed with the prefixes :—

<i>Pre fix</i>	<i>Root</i>	<i>Verb</i>	<i>Meaning</i>
Abhi	+ KamU	= <i>abhikkamati</i>	(goes ahead ; proceeds).
Paṭi	+ KamU	= <i>paṭikkamati</i>	(goes back ; steps back- wards or retreats).

- Apa + kamu = *apakkamati* (goes aside ; deviates).  
 Ati + kamu = *atikkamati* (goes beyond ; surpasses).  
 Ā + kamu = *akkamati* (treads upon).  
 Pa + kamu = *pakkamati* (goes forth).  
 Nī + kamu = *nikkhamati* (goes out).  
 Upa + kamu = *upakkamati* (strives ; plans).  
 Saṇ + kamu = *saṇkamati* (moves from one place to another).  
 Parā + kamu = *parakkamati* (strives ; makes an effort).  
 Anu + kamu = *anukkamati* (follows).

(Noun from the same) : *anukkama* (order).

The above examples show how these prefixes alter the meaning of a root.

81. It is difficult to define all the different meanings of each prefix ; therefore we give below a few words formed with each prefix together with their meanings.

### Ā

- (1) Ākaḍḍhati (drags near). *v.*
- (2) Āsanna (near). *adj.*
- (3) Ākirati (scatters over). *v.*
- (4) Āpabbatā (as far as the mountain ; ā + abl.).
- (5) Āgacchati (comes). *v.*

### Ati

- (1) Atikkamati (goes beyond ; leaves behind). *v.*
- (2) Ātirocati (shines very much). *v.*
- (3) Ativutṭhi (excess of rain). *f.*
- (4) Atichatta (special umbrella). *n.*
- (5) Atibhāriya (very serious). *adj.*



**Adhi**

- (1) Adhipati (lord ; superior). *m.*
- (2) Adhigacchati (attains ; obtains).
- (3) Adhiṭṭhāna (determination). *ger.*
- (4) Adhivasati (lives in). *v.*

**Anu**

- (1) Anugacchati (follows). *v.*
- (2) Anugharaja (in order of the houses, *i.e.*, from house to house). *ad.*
- (3) Anuvassaja (year by year ; annually ). *ad.*
- (4) Anuvitakketi (ponders over). *v.*
- (5) Anukkama (order). *m.*

**Abhi**

- (1) Abhimukha (facing ; opposite). *adj.*
- (2) Abhirūpa (handsome ; very beautiful). *adj.*
- (3) Abhidhamma (special doctrine). *m.*
- (4) Abhivādeti (salutes ; bows down). *v.*
- (5) Abhirati (delight ; satisfaction). *f.*

**Apa**

- (1) Apagacchati (moves away). *v.*
- (2) Aparādha (crime). *m.*
- (3) Apaciti (reverence). *f.*
- (4) Apacināti (makes less ; diminishes). *v.*
- (5) Apakāra (injury ; mischief). *m.*

**Api**

Words formed with this prefix are very rare. This is often seen without **a**, and as a separate particle.

- (1) Apidhāna or pidhāna (lid). *n.*
- (2) Apiḷandha (adorned). *adj.*
- (3) Apilāpeti (talks idly ; boasts). *v.*

**Ava**

- (1) Avajānāti (dispises). *v.*
- (2) Avaharati (takes away ; steals). *v.*
- (3) Avasiṭṭha (remaining). *adj. p.p.*
- (4) Avasitta (besprinkled with). *p.p.*

**Ava often becomes o**

- (5) Onamati (bends down). *v.*
- (6) Omuñcati (takes off (shoes, etc.) ; unfastens). *v.*
- (7) Okkamati (descends). *v.*
- (8) Onīta (removed from). *p.p.*

**U**

- (1) Ukkhipati (throws up ; raises up). *v.*
- (2) Ucchindati (cuts off). *v.*
- (3) Uppanna (born ; risen). *p.p.*
- (4) Ummagga (wrong path ; a tunnel). *m.*
- (5) Uttama (highest ; greatest ; *lit.* void of darkness or folly). *adj.*
- (6) Udaya (increase ; rise). *m.*
- (7) Ussahati (strives ; endeavours). *v.*
- (8) Ussāraṇā (causing to move back). *f.*

**Upa**

- (1) Upakkama (attack ; plan ; means). *m.*
- (2) Upakāra (help). *m.*
- (3) Upanisīdati (sits near). *v.*
- (4) Upamāna (comparison). *n.*
- (5) Upavāda (blaming ; finding fault). *m.*
- (6) Upanayhati (wraps in ; twists round).



**Du**

- (1) Duggandha (bad smell). *m.*
- (2) Dukkara (difficult to do). *adj.*
- (3) Dubbhikkha (scarcity of food ; famine).
- (4) Dukkha (misery ; pain). *n.*

**Ni (Skr. Nih)**

- (1) Nikkhamati (goes out). *v.*
- (2) Nimmita (created). *p.p.*
- (3) Niyyāti (goes out). *v.*
- (4) Nīvaraṇa (hindrance to the progress of the mind). *n.*
- (5) Nīharati (ejects). *v.*

**Ni**

- (1) Nicaya (heaping up ; a heap). *m.*
- (2) Nigacchati (goes down to ; undergoes ; suffers). *v.*
- (3) Nikhāta (dug out). *p.p.*
- (4) Nikhila (whole). *adj.*
- (5) Nikūjati (chirps ; warbles). *v.*

**Pa**

- (1) Pabhavati (begins or springs from). *v.*
- (2) Pakkhipati (puts or throws in). *v.*
- (3) Padhāna (chief ; foremost). *adj.*
- (4) Pasanna (clear ; joyful). *adj.*
- (5) Paṇidahati (longs for ; aspires to). *v.*
- (6) Pajānāti (knows clearly). *v.*

**Parā**

- (1) Parājeti (vanquishes ; overcomes). *v.*
- (2) Parābhava (ruin ; disgrace). *m.*
- (3) Parāmasati (touches ; deals with). *v.*
- (4) Parakkama (exertion ; strife). *m.*

**Pari**

- (1) Paricarati (serves ; attends). *v.*
- (2) Paricchindati (marks out ; makes a limit). *v.*
- (3) Paridhāvana (running about). *ger.*
- (4) Parijānāti (knows perfectly). *v.*
- (5) Parivisati (feeds ; serves while eating).
- (6) Paribhāsati (abuses ; reviles).
- (7) Pariharati (uses ; bears).
- (8) Parippuṇṇa (completely filled). *p.p.*

**Paṭi or Paṭi**

- (1) Paṭikkhipati (refuses ; *lit.* throws back). *v.*
- (2) Patirūpa (suitable ; resembling ; disguised as). *adj.*
- (3) Paṭirāja (hostile king). *m.*
- (4) Paṭibhāti (dawns on ; comes to one's mind). *v.*
- (5) Paṭinissajati (gives up). *v.*
- (6) Patigaṇhāti (receives ; takes in). *v.*
- (7) Paṭivedha (attainment ; insight). *m.*

**Vi**

- (1) Vigacchati (departs ; goes away). *v.*
- (2) Vikirati (scatters about). *v.*
- (3) Vijānana (recognition ; knowledge). *ger.*
- (4) Vividha (various). *adj.*
- (5) Vighāṭana (unfastening ; opening). *ger.*
- (6) Vidhūma (smokeless). *adj.*
- (7) Viṣiṭṭha (distinguished ; diversified). *p.p.*

**San**

- (1) Saṇvasati (lives together). *v.*
- (2) Sambodhi (complete knowledge). *f.*
- (3) Saṅkiṇṇa (mixed). *p.p.*
- (4) Saṇsaraṇa (moving or going about). *ger.*
- (5) Sammukha (face to face with ; present). *adj.*
- (6) Sammuti (common consent ; convention). *f.*



## Su

- (1) Sugandha (fragrance. *m.* fragrant. *adj.*).
- (2) Subhikkha (plentiful with food). *adj.*
- (3) Sukara (easily done). *adj.*
- (4) Sudukkara (very difficult). *adj.*
- (5) Sugati (happy state). *f.*
- (6) Sucinṇa (well practised or gathered). *p.p.*

## Exercise 15

## TRANSLATE INTO ENGLISH

1. “Sace bhavaṇ Soṇadaṇḍo samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati, bhoto Soṇadaṇḍassa yaso parihāyissati; samaṇassa Gotamassa yaso abhivaḍḍhissati.”—*D.* i, 113.

2. “So gantvā taṇ bhattaṇ pañcahi pacceka-buddhasatehi saddhiṇ saṇvibhaji; . . . te pi olokentā eva aṭṭhaṇsu.”—*Dh.* A. iii, 371.

3. “So tato cuto devaloke nibbattitvā deva-manussesu saṇsaranto imasmiṇ Buddhuppāde Bhaddiyanagare seṭṭhikule nibbatti.”—*Ibid.* iii, 372.

4. “So . . . nikkhitta-dhañṇe parikkhīṇe parijanaṇ pakkosāpetvā āha; ‘gacchatha, tātā, pabbataṇ pavisitvā jīvantā subhikkhakāle mama santikaṇ āgantukāmā āgacchatha; anāgantukāmā tatth’ eva jīvathā ti.”—*Ibid.* iii, 366.

5. “Puna kaṭacchuṇ pūretvā ādāya āgacchantiṇ Uttarāya dāsiyo disvā: ‘apehi, dubbinīte, na tvaṇ amhākaṇ ayyāya upari pakka-sappiṇ āsiñcituṇ anucchavikā’ ti santajjentiyo . . . pothetvā bhūmiyaṇ pātesuṇ.”—*Ibid.* iii, 311.

6. “ Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya . . . evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāsito.”—*D.* ii, 41, etc.

7. “ Atha kho Ambaṭṭho māṇavo yena so vihāro saṅvuta-dvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ.”—*Ibid.* i, 89.

8. “ Atha kho Ambapālī gaṇikā Bhagavato adhi-vāsanaṃ viditvā utṭhāy āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.”—*D.* ii, 95.

9. “ Attano vāmapāde dvīhi aṅgulīhi tassa pāde gaḥetvā vihāraṅgaṇe pothento tato tato ākaḍḍhi. So parivattanto thāmasā vissajjetuṃ ussahanto pi vissajjetuṃ nāsakkhi.”—*Rasavāhinī*.

10. “ Atha yakkho gajjanto bhuje appoṭhento abhi-dhāvi. Yodho pi tattha ṭhito vegena ākāsam abbhuggantvā vāmapādaṅgulīhi tassa hanukaṭṭhiṃ pahari.”—*Ibid.*

### New Words

*Aggala* = cross-bar ;  
latch. *n.*

*Adhivāsana* = assent ;  
endurance. *f.*

*Ataramāna* = being  
unhurried. *pr. p.*

*Anucchavika* = fit ;  
suitable. *adj.*

*Apeti* = moves aside. *v.*

*Appoṭhenta* = clapping  
hands. *pr. p.*

*Abhidhāvati* = runs  
against. *v.*

*Abhivaḍḍhati* = increases.  
*v.*

*Abbhuggantvā* = having  
jumped up. *abs.*

*Asakkhi* = was able. *v.*

*Ākoṭeti* = knocks upon. *v.*

*Āgantukāma* = willing to  
come. *adj.*



<i>Ācikkheyya</i> = should tell or inform. <i>v.</i>	<i>Parihāyati</i> = decreases ; dwindles. <i>v.</i>
<i>Ālinda</i> = terrace. <i>m.</i>	<i>Pariyāya</i> = method ; manner ; synonym. <i>m.</i>
<i>Ukkāsitvā</i> = having coughed or cleared the throat. <i>abs.</i>	<i>Parikkhīṇa</i> = exhausted. <i>p.p.</i>
<i>Ukkujjeyya</i> = should turn up. <i>v.</i>	<i>Pothenta</i> = dashing ; hit- ting ; striking. <i>pr. p.</i>
<i>Ussahanta</i> = trying. <i>pr. p.</i>	<i>Buddhuppāda</i> = time when a Buddha appears. <i>m.</i>
<i>Kaṭacchu</i> = spoon. <i>m.</i>	<i>Bhujā</i> = hand. <i>m.</i>
<i>Gajjanta</i> = roaring. <i>pr. p.</i>	<i>Mūḷha</i> = gone astray ; foolish. <i>p.p.</i>
<i>Gaṇikā</i> = courtesan. <i>f.</i>	<i>Vāma</i> = left. <i>adj.</i>
<i>Tāta</i> = dear son or father. <i>m.</i>	<i>Viditvā</i> = having known. <i>abs.</i>
<i>Thāma</i> = strength. <i>m.</i>	<i>Vissajjetum</i> = to release. <i>inf.</i>
<i>Dubbinīta</i> = badly train- ed. <i>p.p.</i>	<i>Vega</i> = speed. <i>m.</i>
<i>Nikkujjita</i> = turned down. <i>p.p.</i>	<i>Santaḥjenti</i> = menacing. <i>f. ; pr.p.</i>
<i>Pakka</i> = boiled. <i>p.p.</i>	<i>Samvuta</i> = closed. <i>p.p.</i>
<i>Pakkāmi</i> = went. <i>v.</i>	<i>Samvibhajati</i> = shares. <i>v.</i>
<i>Pakkosāpetvā</i> = having caused to call. <i>abs.</i>	<i>Samśaranta</i> = moving about continuously ; transmigrating. <i>pr.p.</i>
<i>Paticchanna</i> = covered. <i>p.p.</i>	
<i>Parivattanta</i> = rolling or turning round. <i>pr. p.</i>	

## TRANSLATE INTO PALI

1. The young prince Duṭṭhagāmiṇī having collected a huge army marched against the Tamil ruler Elāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.

3. The rivers in this province spring from the range of hills around Adam's Peak.

4. Having deposited the relics of the royal sage in the vault of the dagoba, the king went there to do homage to them every year.

5. The lord of the yakkhas surpassed even Sakka in point of wealth.

6. The night being far spent, the deities who had assembled to hear the sage's discourse saluted him and disappeared.

7. The queen pondered over this question for a long time and finally ordered her maids to bring the stranger to her presence.

8. The thieves have taken away all the gold coins that the old woman had deposited in the brass vessel under the floor of her bedroom.

9. She despises her husband because he did not send her even a single letter since he left the country.

10. The remaining portion of his inheritance he handed over to his beloved sister, and bidding good-bye to her, set forth from the city, bound for an unknown destination.

### New Words

*Adam's Peak* = Saman-takūṭa-pabbata. *m.*

*Bedroom* = sayanāgāra. *n.*

*Beloved* = piya. *adj.*

*Bidding good-bye* = viyo-gāsaṇsanaṇ katvā.

*Bound for* = (must here be translated) gama-nāya or gantukāmo.

*Deposited* = nidahita. *p.p.*

*Despises* = avamāneti ; nindati. *v.*



*Destination* = patthitaṭ-  
thāna. *n.*

*Disappeared* = antara-  
dhāyi. *v.*

*Even* = api. *in.*

*Far spent* = abhikkanta.  
*p.p.*

*Finally* = osāne ; ante.  
*loc.*

*Handed over* = paṭicchā-  
pesi. *v.*

*Having deposited* = nida-  
hitvā. *abs.*

*Homelessness* = anagā-  
riya. *n.*

*Inheritance* = dāyāda. *m.*

*In point of wealth* = dha-  
nena. *ins.*

*Maid* = paricārikā. *f.*

*Marched against* = ab-  
bhuyyāsi. *v.*

*Ponders* = jhāyati ;  
anuvitakketi. *v.*

*Presence* = abhimukha.  
*n.*

*Province* = padesa ;  
janapada. *m.*

*Range of hills* = pabba-  
tarāji. *f.*

*Remaining* = avasiṭṭha.  
*p.p.*

*Royal sage* = rājisi. *m.*

*Set forth* = nikkhami. *v.*

*Since* = (-kālato) paṭṭ-  
hāya. *in.*

*Single* = ekaka. *adj.*

*Stranger* = āgantuka. *m.*

*Surpassed* = atikkami. *v.*

*Unknown* = avidita ;  
apākaṭa. *p.p.*

*Vault* = abbhantara  
(-gabbha). *m.*

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## PASSIVE VOICE

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82. It was stated in § 65 that the passive base is formed by adding *ya* to the root. This *ya* is affixed to the root in various ways :

A. It is directly added after roots ending in a vowel. In that case the radical *ā* of the root is changed to *ī* ; *i* and *u* are lengthened.

B. To the roots ending in a consonant (when the euphonic vowel is removed) it is added with the help of an *ī* (or *i*).

C. In many cases *y* of *ya* after a root ending in a consonant is assimilated to that consonant or changed together with it.

### Examples

#### A.

Dā (to give) + *ya* + *ti* = *dīyati* (is given).

Pā (to drink) + *ya* + *ti* = *pīyati* (is drunk).

Ci (to collect) + *ya* + *ti* = *cīyati* (is collected).

Su (to hear) + *ya* + *ti* = *sūyati* (is heard).

Ni (to lead) + *ya* + *ti* = *nīyati* (is lead or carried).

Bhū (to be) + *ya* + *ti* = *bhūyati* (is becoming).

*Note* .—Sometimes *y* is reduplicated and a long vowel before it is shortened.

Su + *ya* + *ti* = *suyyati* (is heard).

Ni + *ya* + *ti* = *niyyati* (is led or carried).

#### B.

KarA (to do) + *ī* + *ya* + *ti* = *karīyati* (is done).

HasA (to laugh) + *ī* + *ya* + *ti* = *hasīyati* (is laughed at).

SarA (to remember) + *ī* + *ya* + *ti* = *sarīyati* (is remembered).

*Base* bhuñja (to eat) + *ī* + *ya* + *ti* = *bhuñjīyati* (is eaten).

*Base* iccha (to wish) + *ī* + *ya* + *ti* = *icchīyati* (is wished).

#### C.

PacA (to cook) + *ya* + *ti* = *paccati* (is cooked).

HanA (to kill) + *ya* + *ti* = *haññati* (is killed).

Khāda (to eat) + *ya* + *ti* = *khajjati* (is eaten).

Badha (to bind) + *ya* + *ti* = *bajjhati* (is bound or confined).

Labha (to get) + *ya* + *ti* = *labbhati* (is got).



83. Explanation of these assimilations or changes :

c + y or t + y	becomes	cc
ch + y or th + y	„	cch
j + y or d + y	„	jj
jh + y or dh + y	„	jjh
ñ + y or n + y	„	ññ
v + y	„	bb
s + y	„	ss

*Note.*—Not only the y of passive sign but also that of the conjugational sign of the third conjugation undergoes some of these changes. For examples see § 74.

### Exercise 16

#### TRANSLATE INTO ENGLISH

1. “ Paccati munino bhattaṇ  
Thoka-thokaṇ kule kule.”—*Thg.* 248.
2. “ Samitattā hi pāpānaṇ  
Samaṇo ti pavuccati.”—*Dhp.* 265.
3. “ So bajjhataṇ pāsasatehi chabbhi,  
Rammā vanā niyyatu rājadhāniṇ,  
Tuttehi so haññatu pācanehi,  
Bhisāni te, brāhmaṇa, yo ahāsi.”—*J. Bhisa.*
4. “ So . . . ‘ bhante, ajja ādiṇ katvā agginā pi mama  
santakaṇ mā dayhatu, udakenā pi mā vuyhatū ’ ti  
patthanaṇ akāsi.”—*Dh. A.* iv, 206.
5. “ Addasā kho aññataro upāsako taṇ bhikkhaṇ  
Kīṭāgirismiṇ piṇḍāya carantaṇ, disvāna . . . taṇ  
bhikkhuṇ abhivādetvā etad avoca : ‘ api bhante piṇḍo  
labbhatī ’ ti.”—*V. Cullavagga*, p. 11.

6. Kacchapo haṇsehi nīyamāno daṭṭhaṭṭhānato daṇḍakaṇ viṣṣajjetvā ākāsaṅgaṇe patitvā dvedhā bhijji.—(See p. 92, iv, *Dh. A.*).

7. “Ath ’eko makkato tattha tattha gocaraṇ pariyesamāno phalavantaṇ taṇ rukkhaṇ āruya phalāni khādanto tasmiṇ pāse pādena bajjhi.”—*Rasavāhinī*.

8. “Evaṇ kir’ assa ahosi : saddhā tāva dhammaṇ sotukāmā gamissanti yeva ; assaddhā pi pana dhana-lobhena gantvā dhammaṇ sutvā dukkhā muccissantī ti.”—*Dh. A.* iv, 205.

9. “Ekamantaṇ nisinnaṇ kho Anāthapiṇḍikaṇ gahapatiṇ Bhagavā etad avoca : Api nu te, gahapati, kule dānaṇ dīyatī ti.”—*A.* iv, 392.

10. “Dīghassa addhuno accayena tassa mahānirayassa puratthimaṇ dvāraṇ avāpurīyati : so tattha sīghena javena dhāvati : tassa sīghena javena dhāvato chavi pi dayhati, cammam pi dayhati, maṇsam pi dayhati.”—*M.* iii, 184.

### New Words

*Addhā* = long time *m.*

*Avāpurīyati* = is opened.  
*v.*

*Ahāsi* = carried ; took  
by force ; stole. *v.*

*Kīṭāgiri* = name of a  
village. *m.*

*Gocara* = food ; object.  
*m.* (lit. a pasture).

*Chavi* = upper skin. *f.*

*Java* = speed. *m.*

*Dayhati* = is burnt. *v.*

*Tutta* = a pike for guid-  
ing an elephant. *n.*

*Thoka* = a little. *adj.*

*Niyyati* = is led. *v.*

*Pariyesamāna* = seeking.  
*pr.p.*

*Pavuccati* = is said. *v.*

*Pācana* = goad. *n.*

*Pāsa* = snare. *m.*

*Bajjhi* = was bound. *v.*

*Bajjhatam* = let (him) be  
bound. *v.*



*Bhijji* = was broken. *v.*

*Makkatā* = monkey. *m.*

*Muccissati* = will be released. *v.*

*Ramma* = delightful. *adj.*

*Rājadhāni* = metropolis. *f.*

*Labbhati* = is got. *v.*

*Vissajjetvā* = having left. *abs.*

*Vuyhati* = is floated ; is carried away by water. *v.*

*Santaka* = property. *n.*

*Samitatta* = state of being calmed. *n.*

*Haññati* = is killed. *v.*

### TRANSLATE INTO PALI

1. The fraudulent are esteemed by nobody ; they are despised by everybody.

2. Have you been tormented by your enemies when you were walking alone in the desert ?

3. It is heard that our neighbour is avoided by all his friends on account of his wicked actions.

4. The prince was accompanied by his tutor, ministers, and body-guards on all his journeys.

5. Fifty soldiers and 30 horses were wounded and killed in the battle field ; their corpses were buried by some men who were bidden by the chief of the army.

6. The traveller is attacked and plundered by robbers as he is alone and has no weapons to fight with.

7. He was fed on exquisite rice which was served to him in a golden dish, and the ground of his stable was perfumed with the four odours.

8. Round the stable were hung crimson curtains, while overhead was a canopy studded with stars of gold.

9. This excellent novel is read with pleasure by many, and is always esteemed by them.

10. Your picture will be admired by many, but will not be bought by anybody.

## New Words

*Bidden* = āṇatta. *p.p.**Body-guard* = aṅgarak-  
khaka. *m.**Canopy* = vitāna. *m.n.**Chief of the army* = senā-  
pati. *m.**Crimson* = lohita-vaṇṇa.  
*adj.**Curtain* = sāṇi. *f.**Desert* = kantāra. *m.**Excellent* = atisundara.  
*adj.**Exquisite* = ativisiṭṭha.  
*p.p.**Fraudulent* = saṭha. *adj.**Is accompanied* = pari-  
vāriyati. *v.**Is admired* = vimhayena  
olokīyati. *v.* patimānī-  
yati.*Is avoided* = cajīyati ;  
vajjīyati. *v.**Is attacked* = paharīyati.  
*v.**Is buried* = nikhaṇīyati.  
*v.**Is bought* = kiṇīyati. *v.**Is deposited* = nidhīyati.  
*v.**Is esteemed* = agghīyati.  
*v.**Is fed* = bhojīyati. *v.**Is heard* = sūyati. *v.**Is hung* = olambīyati. *v.**Is killed* = māriyati. *v.**Is perfumed* = vāsiyati.  
*v.**Is plundered* = acchindī-  
yati. *v.**Is read* = paṭhīyati. *v.**Is served up* = upanīyati.  
*v.**Is tormented* = hiṇsiyati.  
*v.**Is wounded* = vaṇīyati.  
*v.**Journey* = cārikā. *f.**Novel* = navakathā. *f.* ;  
navappabandha. *m.**Odour* = gandha. *m.**On account of* = nissāya.  
*in.**Overhead* = upari. *in.**Pleasure* = pīti ; tuṭṭhi. *f.**Round* = samantā. *ad.**Studded* = khacita. *p.p.**Tutor* = sikkhāpaka. *m.*

## CAUSAL SUFFIXES

The causal suffixes and the method of forming causal verbs are given in § 74 of the First Book.

84. Of the four causal suffixes only *e* and *aya* are annexed to the roots ending in *u* or *ū* ; only *āpe* and



*āpaya* are annexed to the roots ending in *ā*, and to all the roots of the 8th conjugation.

Any one of the four may be annexed to the roots ending in a vowel other than the above, or in a consonant.

85. To the passive verbs these are annexed together with an *i* inserted between the suffix and the passive sign *ya*, *e.g.*

*Causal Active* : *Harāpeti* (causes to carry).

*Causal Passive* : *Harāpīyati* (is caused to carry).

86. The causal suffixes are annexed not only to verbs but also to the Participles, Absolutives, Infinitives and Primary Derivatives when they are expressing a causal meaning.

### Participles

*PacA* (to cook) + *e* + *nta* = *pācenta* (causing to cook).

*KarA* (to do) + *e* + *nta* = *kārenta* (causing to do).

### Absolutives

*HarA* (to carry) + *āpe* + *tvā* = *harāpetvā* (having caused to carry).

*Bhuja* (to eat) + *āpe* + *tvā* = *bhojāpetvā* (having fed or caused to eat).

### Infinitives

*Mara* (to die) + *āpe* + *tuṇ* = *mārāpetum* (to kill).

*Base gaṇha* (to take) + *āpe* + *tuṇ* = *gaṇhāpetum* (to cause to take).

### Primary Derivatives

*Dā* (to give) + *āpe* + *tu* = *dāpetu* (one who causes to give).

*Gaha* (to take) + *āpe* + *aka* = *gāhāpaka* (one who causes to take).

87. A causal verb formed from a transitive root takes more than one object. When it has taken two objects, one of them is called the “direct,” and the other “indirect.”

*Puriso kammakāraṃ rukkhaṃ chindāpeti* (the man causes the labourer to cut a tree).

Here *rukkhaṃ* is the direct object, being the thing wanted by the man. *Kammakāraṃ* is the indirect object, as the man’s requirement does not lie with him.

88. It should be noted that this indirect object often takes the instrumental case.

*Gahapatānī dāsiyā odanaṃ Pācāpeti* (the mistress of the house causes the slave woman to cook rice).

Here *dāsiyā* is in the instrumental. This may be changed to *dāsiṃ* without altering the sense.

89. The subject in a sentence formed with a simple verb may become the indirect object when the same sentence is reconstructed with a causal verb.

*Sūdo odanaṃ pacati* (the cook boils the rice) is a sentence with a simple verb. When this verb is replaced with a causal one from the same root the subject becomes the object, and some one else becomes the subject.

*Sūdaḥettho sūdaṃ odanaṃ pāceti* (the head-cook causes the cook to boil rice).

*Sūdo* in the first sentence has become *sūdaṃ* in the second.

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### Exercise 17

#### TRANSLATE INTO ENGLISH

1. “Rājā pasanno aparāṇi pi pañca-vattha-satāṇi āharāpetvā pādamūle ṭhapāpesi.”—*Dh. A. i*, 219.



2. “ Rājā te sabbe gāhāpetvā . . . āvāṭe khaṇāpetvā te tattha nisīdāpetvā upari palālaṇ vikirāpetvā aggiṇ dāpesi.”—*Ibid.* i, 223.

3. “ Pañcasata-tāpase Himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṇ gahetvā cattāro māse attano santike vasāpetvā . . . uyyojesuṇ.”—*Ibid.* i, 203.

4. “ Daharakālato paṭṭhāya hi taṇ mārāpetuṇ vāyamanto va seṭṭhī mārāpetuṇ nāsakkhi ; kiṇ akkharasamayāṇ sikkhāpessati ?”—*Ibid.* i, 180.

5. “ Gāmamajjhe vuttappakāraṇ geḥaṇ kāretvā gāmasatato paṇṇākāraṇ āharāpetvā janapadesetṭhino dhītarāṇ āharitvā maṅgalaṇ katvā seṭṭhissa sāsanaṇ paḥiṇi.”—*Ibid.* i, 182.

6. “ Tassa heṭṭhābhāgaṇ sodhāpetvā pākāra-parikkhepaṇ kārāpetvā vālikaṇ okirāpetvā dhaja-patākaṇ ussāpetvā vanappatiṇ alaṅkaritvā . . . patthanaṇ katvā pakkāmi.”—*Ibid.* i, 1.

7. “ Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṇ āyasmato Sāriputtassa santike dāraṇ pāhesi : imaṇ dāraṇ thero pabbājetū’ ti.”—*V.* i. 83.

8. “ Sace vo dhanena attho, khippaṇ maṇ bandhanā mocetvā sīsaṇ nahāpetvā ahatavatthāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭhapethā ti.”—*J. Vedabbha.*

9. “ Sakko devarājā : ‘ kiṇ no sādharmaṇena rajjena ti Asure dibbapānaṇ pāyetvā matte samāne pādesu gahetvā sinerupapāte khipāpesi.’”—*J. Kulāvaka.*

10. “ Rājā pañcasate naggasamaṇake gāhāpetvā . . . āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṇ dāpesi.”—*Dh. A.* iii. 67.



## New Words

*Akkharasamaya* = science  
of reading and writing.  
*m.*

*Ahata* = new. *adj.*

*Āharāpetvā* = having  
caused to bring. *abs.*

*Uyyojesi* = sent away. *v.*

*Okirāpetvā* = having  
caused to strew. *abs.*

*Dahara* = young. *adj.*

*Dāpesi* = caused to give.  
*v.*

*Nagga* = naked. *adj.*

*Nikhanāpetvā* = having  
caused to dig. *abs.*

*Paṭiññā* = consent ;  
promise. *f.*

*Paṇṇākāra* = present. *m.*

*Patthanā* = aspiration. *f.*

*Pabbājeti* = causes to  
become a monk. *v.*

*Parikkhepa* = encircling.  
*m.*

*Palāla* = straw. *n.*

*Pāyetvā* = having caused  
to drink. *abs.*

*Pāhesi* = caused to send.  
*v.*

*Bandhana* = bond ;  
binding. *n.*

*Maṅgala* = (marriage)  
ceremony. *n.*

*Mocetvā* = having untied  
or released. *abs.*

*Vanappati* = a tree which  
bears fruit without  
flowers. *m.*

*Vāyamanta* = trying.  
*pr.p.*

*Vilimpāpetvā* = having  
caused to be toiletted.  
*abs.*

*Vikirāpetvā* = having  
caused to scatter. *abs.*

*Vuttappakāra* = of the  
given description. *adj.*

*Sādhāraṇa* = common.  
*adj.*

*Sikkhāpeti* = teaches. *v.*

*Sodhāpetvā* = having  
caused to cleanse. *abs.*

## TRANSLATE INTO PALI

1. The monarch of the realm caused a great *stūpa* to be erected at the spot where the Elder was killed.

2. He caused the great palace to be rebuilt at a cost of hundred thousand gold pieces.



3. You must make him do this or else he is sure to cause the enemy king to attack your realm.

4. " If you want the crown, release me from these bonds " said the clever brahmin to the young prince.

5. The princess caused the three soothsayers to be brought to her and made them severally explain to her why she could not marry her lover.

6. The brahmin Uddālaka Āruṇi taught his son Svetaketu all he knew.

7. The farmer caused a well to be dug right in the middle of his field by the peasants.

8. The mother caused the slave-woman to feed her baby.

9. The evil monk Devadatta made the foolish prince Ajātasattu kill his own father.

10. Having caused red flowers to be hung round his neck, the Prime Minister had him led from junction to junction and street to street.

### New Words

*Causes to attack* = hanā-peti. *v.*

*Caused to feed* = pāyā-pesi. *v.*

*Caused to be rebuilt* = puna kārāpesi. *v.*

*Clever* = (upāya)-kusala. *adj.*

*Could not* = na sakkhi. *v.*  
(with infinitive).

*Cost* = paribbaya. *m.*

*Crown* = makuta. *n.m.*

*Else* = no ce. *in.*

*Had (him) led* = nayā-pesi. *v.*

*Having caused to be hung*  
= olambāpetvā. *abs.*

*(Is) sure* = addhā ; dhu-vaṇ. *ad.*

*Junction* = singhātaka. *n.*

*Lover* = vāritaka ; piyā-yaka. *m.*

*Made (them) explain* = vitthārāpesi. *v.*

*Must make (him) do* =  
kāretabbāṇ. *pt.p.*

*Peasant* = gāmika ; jāna-  
padika. *m.*

*Realm* = rajja. *n.*

*Severally* = visuṇ visuṇ.  
*in.*

*Soothsayer* = nimitta-  
pāṭhaka. *m.*

*Taught (he)* = uggaṇ-  
hāpesi. *v.*

*To marry* = āvāhetuṇ or  
vivāhetuṇ\*. *inf.*

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\*To bring a woman in marriage is *āvāha* ; to give away a woman is *vivāha*.



# SYNTAX

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## Position of Words in a Sentence

**90.** Words qualifying the subject or the object generally come before the subject or object respectively.

Adverbs come before the verb ; but the adverbs of time always come first in a sentence, *e.g.*,

Tadā tasmiṇ gāme cattāro purisā mahantaṇ rukkhaṇ sīghaṇ chindiṇsu.

*Subject:* purisā.

*Word qualifying it:* cattāro.

*Object:* rukkhaṇ.

*Word qualifying it:* mahantaṇ.

*Verb:* chindiṇsu.

*Adverb:* sīghaṇ.

*Extension of Predicate:* tadā ; tasmiṇ gāme.

**91.** Addressing words (which are in the vocative) are very often placed first in a sentence.

(1) “ *Bhante*, imasmiṇ sāsane kati dhurāni ? ” (Reverend Sir, how many offices or responsibilities are there in this religion ?)—*Dh. A. i, 7.*

(2) “ *Āvuso*, imaṇ temāsaṇ katīhi iriyāpathehi vītināmessatha ? ” (Brethren, in how many postures will you spend these three months ?)—*Ibid. i, 9.*

(3) “ *Bhoti*, sace vejjaṇ ānessāmi, bhattavētanaṇ dātabbaṇ bhavissati.” (My dear, if I bring a physician, food and fees should be given to him).—*Ibid. i, 25.*

**92. A. Interrogation is expressed by using interrogative adverbs, pronouns, or particles at the beginning of a sentence.**

When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second, the last, or some other place in it.

(1) “Kiṇ kathesi, bhātika ?” (What do you say, brother ?)—*Dh. A. i, 6.*

(2) “Ap’ āvuso, amhākaṇ satthāraṇ jānāsi ?” (Do you, reverend friend, know our Master ?)—*D. ii, 162.*

(3) “Kim pana, bhante, idāni pi dinne labhissantī ti ?” (What, Sir, will they get it if it is given now ?)—*Dh. A. I, 104.*

(4) “Kuhiṇ yāsi, upāsaka ?” (Where do you go, devotee ?)—*Ibid. i, 18.*

(5) “Kahaṇ gato’ si, āvuso ?” (Where did you go, friend (monk) ?)—*Ibid. ii, 257.*

(6) “Ko tattha vasati ?” (Who is dwelling there ?),—*Ibid, i, 14.*

(7) “Kasmā so sappo etaṇ na dasi ?” (Why did this serpent not bite him ?)—*Ibid. i, 258.*

**B. Interrogation is also expressed by placing the verb first in a sentence, followed by the particle nu very often.**

“Passatha nu tumhe, bhikkhave, amuṇ mahantaṇ aggikkhandhaṇ . . . ?” (Do you, O monks, see that great mass of fire ?)—*A. iv, 128.*

**93. Words of assent also are placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words.**



(1) “ *Āma samma, idānāhaṇ vihāraṇ gantvā therāṇ . . . disvā āgato ’mhi.*” (Yes, friend, just now I went to the monastery and came back having seen the thera). —*Dh. A. i, 19.*

(2) “ *Evam, āvuso ’ti kho āyasmā Ānando tassa bhikkhuno patissutvā yena Bhagavā ten ’upasaṅkami.*” (Replying to that monk (saying) “ yes, Sir, ” the venerable Ānanda went to the place where the Blessed One was).—*D. ii, 144.*

**94. Extension of Predicate, be it a single word, a phrase, or a clause is placed before the verb.**

(1) “ *Ajja kho pan ’ Ānanda, rattiyā pacchime yāme, Kusinārāyaṃ . . . Mallānaṃ sālavane, antarena yamakasālānaṃ, Tathāgatassa parinibbāṇaṇ bhavissati.*” —*D. ii, 134.*

*Subject :* parinibbāṇaṇ.

*Predicate :* bhavissati.

*Extensions of the same :*

- (i) ajja.
- (ii) rattiyā pacchime yāme.
- (iii) Kusinārāyaṇ Mallānaṇ sālavane.
- (iv) antarena yamaka-sālānaṇ.

(2) *Luddako migaṇ māretvā maṇsaṇ pacitvā khāditvā pāṇiyaṇ pivitvā avasesam ādāya ghaṇaṇ agamāsi.*

*Extensions of the predicate here are :*

- (i) migaṇ māretvā.
- (ii) maṇsaṇ pacitvā.
- (iii) (maṇsaṇ) khāditvā.
- (iv) pāṇiyaṇ pivitvā.
- (v) avasesam ādāya.

95. The conditional particles “sace,” “yadi” and the interjections are placed at the beginning of a sentence.

96. Copulative *ca*, disjunctive *vā* and the conditional *ce* are never placed at the beginning of a sentence.

(1) “*Sac’ āhaṇ gehaṇ gamissāmi: Sāmiko te kuhin? ti pucchissanti.*” (If I go home, they will ask me: “Where is your husband?”)—*Dh. A. ii, 222.*

(2) “*Yadi pana me parājayo bhaveyya, matam me jīvitā seyyo.*” (It is better to die if I am to be vanquished).—*Guttīlavimāna.*

(3) “*Pāpañ ce puriso kayirā,  
Na taṇ kayirā punappunaṇ.*”

(If a man does a bad action once, he should not do it again and again).—*Dhp. 117.*

(4) “*Aho ! Imasmiṇ loke ayuttaṇ vattati.*” (Alas ! injustice prevails in this world !’)—*J. Kukkura.*

(5) *Hā ! Hato’ smi.* (Ah ! lost am I).

(6) “*Ekasmiṇ pabbatapāde siho ca vyaggho ca ekissā yeva guhāya vasanti.*”—*J. Māluta.*

Note here that the two subjects, which are in the singular, are connected with *ca*, and the verb is in the plural.

97. The following indeclinables are used correlatively :—

- (i) *Yathā* (as) ; *tathā* (so).
- (ii) *Yāva* . . . ; *tāva* (as long as ; until).
- (iii) *Yadā* (when) ; *tadā* (then).
- (iv) *Yattha* (where) ; *tattha* (there).



(1) “*Yathā me dhanacchedo na hotī tathā karissāmi.*”  
(I shall so see to it (*lit.* do it) that there is no loss to my wealth).—*Dh. A. i, 25.*

(2) *Yāvā’ haṇ āgamissami tāva idh ’eva tiṭṭhāhi.*  
(Wait here till I come).

(3) “*Yadā te vivadissanti.*  
*Tadā ehinti me vasaṇ.*”—*J. Sammodamāna.*

(They will (then) come under my power when they will begin to dispute among themselves).

(4) *Yattha Bhagavā dhammaṇ deseti tattha mahā-jano sannipatati.* (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

## CONCORD

**98.** When there are several subjects of different persons and one verb in a sentence, the verb is put in the First Person plural.

Should there be no subject of the First Person, the verb is put in the Second Person plural.

(1) *So ca tvañ ca ahañ ca gāmaṃ gacchāma.* (He, you and I go to the village).

(2) *Te ca tumhe ca nadiyaṃ nahāyathā.* (They and you bathe in the river).

**99.** One subject may have more than one finite verb.

“*Kiṇ bhane, tiṭṭhatha ? Imaṇ kumāraṇ gaṇhatha, hanatha, palāpetha.*” (Why do, you fellows, stand still ? Take this prince, beat him, and drive him away).—*J. Nidāna.*



The subject *tumhe* here is understood. In analysing this, one must introduce the subject with each verb.

**100.** When there are more than one subject connected with “ca,” in a sentence, the verb must be in the plural. In this case the action of the various subjects must be similar.

“ Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgāriko ca anupubbena kālaṅkatvā saddhiṃ parisāya sagge uppajjinsu.”

(The king, the princes, the officer who was in charge of the remote district, and the treasurer died in their turn and were born in heaven with their own followers). —*Khp. A.* 203.

**101.** When an action of many is the same, but if some of them are introduced by one of the particles “saha,” “saddhiṃ,” or “samaṇ” (denoting “with”), or with the instrumental case, the verb follows the subject which is in the nominative.

(1) *Rājā saha parisāya uyyānam agami.* (The king went to the park together with his following).

(2) “*Ajjā’ ham pañcahi bhikkhusatehi saddhim vihāre yeva nisīdissāmi.*” (Today, I shall stay in the monastery together with five hundred monks).—*Dh. A.* i, 369.

(3) *Satthā Ānandattherena pacchāsamaṇena piṇḍāya cari.* (The master went on his begging round followed by his attendant, Elder Ānanda).

In this third example there is no connecting particle but only the instrumental case.

*Note*—*Saha* is placed before the connected word, and *saddhim* after the same ; *samaṇ* is found very seldom, it is seen placed before the connected word.



**102.** When the subject is a collective noun the verb takes the singular form.

(1) “*Tesu gacchantesu sañjayassa parisā bhijji.*” (Sañjaya’s following was broken when they—Sariputta and Moggallāna—were going away).—*Dh. A.* i, 95.

There were many persons, but as they were taken collectively the verb stands in the singular.

(2) “*Raṇṇo Udenassa orodho yen’ āyasmā Ānando ten’ upasaṅkami.*” (The harem of King Udena came to the place where the venerable Ānanda was).—*V. Cullavagga.* 290.

**103.** The following couples of indeclinables, in the same sentence, give the following meanings :—

- (i) *Ca . . . ca* (both . . . and).
- (ii) *Vā . . . vā* (whether . . . or ; either . . . or).
- (iii) *Pi . . . pi* (both . . . and).
- (iv) *Ca . . . ca* or *vā . . . vā* in a negative sentence are equivalent to *neither . . . nor*.

(1) “*Tasmim̐ khañe Mahā-Moggallānatthero ca Ānandattthero ca cintesum̐.*” (At that moment, both the Elders Mahā-Moggallāna and Ānanda thought).—*Dh. A.* II, 178.

(2) “*Manasā ce padutṭhena bhāsati vā karoti vā.*” (If one speaks or acts with a corrupted mind).—*Dhp.* 1.

(3) “*Hatthe pi chindanti atho pi pāde.*” (They cut both their hands and (also) their feet).—*Revatī-Vimāna.*

(4) (a) *Tayā vā mayā vā tattha gantabbam̐.* c (Either you or I must go there).

(b) *Tehi vā amhehi vā tam̐ na kātabbam̐.* (Neither by them nor by us should it be done).

Another way of conveying the same meaning is :

(c) *N'eva tumhehi na amhehi taṃ bhuñjitabbam.* (Neither by you, nor by us should it be eaten).

(d) *Na ca so na ca añño paralokaṃ gacchati.* (Neither the same person, nor another (person) goes to the other world).

### Exercise 18

#### TRANSLATE INTO ENGLISH

1. “Na tassaṃ parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā.”—*D.* ii, 226.

2. “Pāṭaliputtassa kho, Ānanda, tayo antarayā bhavissanti : aggito vā, udakato vā, mithubhedā vā.”—*D.* ii, 88.

3. “Mahājano attano attano putta-dhītu-ñātīnaṃ atthāya paridevamāno mahāsaddam akāsi.”—*Dh.* A. ii, 6.

4. “Te attano antevāsikehi adḍhateyyehi paribbājakasatehi saddhiṃ Veluvanaṃ agamaṃsu.”—*Dh.* A. i, 95.

5. “Satthari Aggālave cetiye viharante bahū upāsikā ca bhikkhuniyo ca vihāraṃ dhammasavaṇāya gacchanti.”—*J.* i, 160.

6. “Kosalarājā mahantena balena āgantvā Bārāṇasīṃ gaḥetvā taṃ rājānaṃ māretvā tass' eva aggamaheṣiṃ attano aggamaheṣiṃ akāsi.”—*J.* *Asātarūpa.*

7. “Sace ayyā imaṃ temāsaṃ idha vasissanti, ahaṃ . . . uposathakammaṃ karissāmi.”—*Dh.* A. i, 290.



8. “Yāv’ assa añño koci pattan na gaṇhāti, tāv’ assa gantvā pattan gaṇha.”—*Dh. A.* iv, 128.

9. “Sādhu, mayaṇ, bhante, labheyyāma Bhagavantāṇ dassanāya.”—*V. Mahāvagga*, 180.

10. “Musā na bhāse na ca majjapo siyā.”—*A.* i, 214.

11. “Tasmiṇ kho pana, brāhmaṇa, yaññe n’eva gāvo haññiṇsu, na ajelakā haññiṇsu.”—*D.* i, 141.

12. “Ko nu kho, bho, pahoti imaṇ mahāpaṭhaviṇ . . . sattadhā, samaṇ, suvibhattaṇ vibhajituṇ ?”—*D.* ii, 234.

**104.** *Note*—*A.* “*Adḍateyyehi paribbājakasatehi*” in the fourth sentence above, is a peculiar use of words. It ought to be : *adḍhateyya-satehi paribbājakehi* (with 250 wandering ascetics) ; but *sata* here is compounded with *paribbājaka*. *Sattamanussa-koṭiyo* is another compound of this kind.

*B.* The word *adḍhateyya* also deserves special notice.

*Adḍhateyya* =  $2\frac{1}{2}$  (three minus a half).

Two other numerals similar to this are :

*Diyadḍha* =  $1\frac{1}{2}$  (two minus a half).

*Adḍhuddha* =  $3\frac{1}{2}$  (four minus a half).

### New Words

*Aggamahesī* = chief  
queen. *f.*

*Aggālava* = name of a  
shrine. *n.*

*Añño koci* = someone  
else.

*Atthāya* = for. (*dat. sin.*).

*Antarāya* = danger. *m.*

*Abhivādeti* = bows down.  
*v.*

*Ayya* = lord. *m.* ‘

*Assama* = hermitage. *m.*

*Ācikkhati* = says ;  
informs. *v.*

*Uposathakamma* = keeping of the Uposatha ; observance of 8 precepts. *n.*

*Ñāti* = relation. *m.*

*Dassana* = seeing ; sight. *n.*

*Paccutṭheti* = rises from the seat. *v.*

*Paridevamāna* = weeping. *pr.p.*

*Pahoti* = is able. *v.*

*Pāṭaliputta* = name of a city ; Patna. *n.*

*Bala* = force ; army. *n.*

*Bhāse* = let say. *v.*

*Bho* = my dear. *in.*

*Majjapa* = one who drinks intoxicating liquors. *adj.*

*Mā* = don't. *in.*

*Mithubheda* = dissent among themselves. *m.*

*Musā* = lie ; falsehood. *in.*

*Yañña* = sacrifice. *m.*

*Vibhajitum* = to divide. *inf.*

*Sādhu, labheyyāma* = it is well if we get.

*Siyā* = may be. *v.*

*Suvibhatta* = well divided. *p.p.*

*Haññati* = is killed. *v.*

### TRANSLATE INTO PALI

1. “ Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows.”—*B.T.* 52.

2. “ Whether the young prince become a Buddha or a king, we will each one give a son : so that if he become a Buddha, he shall be followed . . . by monks of the warrior caste.”—*Ibid.* 53.

3. “ Sir,” replied the gods, “ it is because a son has been born to king Suddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha.”—*Ibid.* 49.

4. “ Now those nuns said to Mahā-Pajāpatī the Gotamī : Neither have you received the upasampadā



ordination, nor have we ; for it has thus been laid down by the Blessed One : ‘ Nuns are to be ordained by monks.’ ”—*L.G.B.* 120.

5. “ Be it so,” said the venerable Soṇa, and praising the words spoken by the venerable Mahā-Kaccāna, . . . he put his sleeping place in order . . . and departed on his way to Sāvatthi.—*Ibid.* 128.

6. “ But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor monks, but that the king should be informed of it, . . . them he advanced to high positions.”—*Ibid.* 150.

7. “ And the Rājā of Magadha, Seniya Bimbisāra, said to the prince Ajātasattu : Why did you want to kill me, prince ? ”—*Ibid.* 150.

8. “ If you then want the kingdom, prince, let this kingdom be yours.” And he handed over the kingdom to Ajātasattu, the prince.—*Ibid.* 150.

9. “ Yes, Reverend Sir,” said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—*B.T.* 95.

10. “ Why has my son returned so quickly ? ” asked the king. “ Sire, he has seen an old man,” was the reply ; “and because he has seen an old man, he is about to retire from the world.”—*Ibid.* 57.

### New Words

*Advanced* = vaḍḍhāpesi ;

pāpesi. *v.*

*Advised* = anusāsi. *v.*

*Assent* = anumati. *f.*

*As follows* = evaṇ ; vuc-  
camānākārena. *ad.*

*Because\**

*Be ordained* = upasam-  
pādetabba. *pt.p.*

*Couch* = mañcaka. *m.*

*Departed* = nikkhami. *v.*

*Drawing near* = upasañ-  
kamtivā. *abs.*

*Followed by* = anugata ;  
parivuta. *p.p.*

*Handed over* = paṭicchā-  
pesi. *v.*

*High position* = uccaṭ-  
ṭhāna. *n.*

*Laid down* = paññatta.  
*p.p.*

*Let be* = hotu. *v.*

*Nun* = bhikkhunī. *f.*

*Ordination (higher)* =  
upasampadā. *f.*

*Praising* = thomenta.  
*pr.p.*

*Puts in order* = paṭisā-  
meti. *v.*

*Reply* = paṭivacana. *n.*

*Returns* = paṭinivattati ;  
paccāgacchati. *v.*

*Seen* = diṭṭha. *p.p.*

*Should be informed* =  
ārocetabba. *pt.p.*

*Should be slain* = māre-  
tabba. *pt.p.*

*Sire* = deva. *m.*

*Sleeping place* = senās-  
ana ; sayanaṭṭhāna. *n.*

*Spoken* = vutta. *p.p.*

*Spreads* = attharati ;  
pattharati. *v.*

*Twin* = yamaka. *adj.*

*Warrior* = khattiya. *m.,*  
*adj.*

*Why* = kasmā. *in.*

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\*There is no word in Pali exactly corresponding to *because*, it should be translated with *kāraṇā* or *ttā* (both in the ablative), joined to a past participle. For instance : “ because he has seen ” may be translated : *diṭṭhattā*, *diṭṭhakāraṇena* or *diṭṭhakā-  
raṇā*.



## TADDHITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained ; the fifth, *Taddhitanāma*, has now to be explained.

**105. “Taddhita” or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix, (denoting some special meaning), to it.**

*A.* These derivatives are *adjectives* in their nature, but in most cases are used as substantives.

*B.* The final vowel of a word is often elided before a Taddhita suffix.

*C.* The first vowel of the word, to which the suffix is added, is often strengthened when it is not followed by a double consonant. In this case *a* becomes *ā* ; *i*, *ī* become *e* ; *u*, *ū* become *o*.

*D.* To indicate that some suffix required strengthening, an *indicatory letter* (anubandha) is affixed by the grammarians to it. This indicatory letter is generally *ṇ*.

The main divisions of the Taddhitas are :

- (i) **Sāmañña-Taddhita** (General).
- (ii) **Bhāva-Taddhita** (Gerundial).
- (iii) **Avyaya-Taddhita** (Indeclinable).

The first division is again divided into the following sub-divisions :—

- (1) *Apaccattha* (suffixes denoting lineage).
- (2) *Anekattha* (suffixes denoting various meanings).
- (3) *Atthyattha* (suffixes denoting possession).
- (4) *Sanḅkhyā* (suffixes denoting numbers).

(i) *Sāmañña*—(1) *Appaccattha*

**106. Suffix “ ṇa ” is added to some nouns to denote a lineage.** (Note that ṇ is indicative of strengthening).

#### *Examples*

*Vasiṭṭhassa apaccaṇ (puriso) = vāsiṭṭho.*

(*Vasiṭṭha* is the name of a sage ; a person born in his lineage is known as *vāsiṭṭha*).

#### *Formation*

*Vasiṭṭha* + ṇa (when the last vowel and ṇ are dropped) becomes *Vasiṭṭh* + a ; after strengthening the first vowel and joining the last one to the stem it becomes *Vāsiṭṭha*.

Now, this being an adjective may qualify any male, female, or a group born in the clan of *Vasiṭṭha*. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, *Vāsiṭṭhī*.

If it be a family it is in the neuter.

Similarly formed are :

*Bhāradvāja* + ṇa = *Bhāradvāja* (of the *Bhāradvāja*'s lineage).



Gotama + ṇa = *Gotama* (of the Gotama clan).

Vasudeva + ṇa = *Vāsudeva* (of the Vāsudeva clan).

Baladeva + ṇa = *Bāladeva* (of the Bāladeva clan).

(There is no necessity of strengthening in *Bhāradvāja* and *Gotama* as the first vowels of them are already strong).

**107. “Nāyana” and “ṇāna” are suffixed to Vaccha, Kacca and some other names to denote the lineage.**

Vaccha + ṇāyana = *Vacchāyana* (of the Vaccha's lineage).

Kacca + ṇāyana = *Kaccāyana*.

Kacca + ṇāna = *Kaccāna* (of the Kacca's lineage).

Moggalla + ṇāyana = *Moggallāyana*.

Moggalla + ṇāna = *Moggallāna* (of the clan of Moggalla).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

**108. “Neyya” is suffixed to Kattikā, Vinatā and some other feminine nouns to denote their offspring.**

Kattikā + ṇeyya = *Kattikeyya* (the offspring of Kattikā).

Vinatā + ṇeyya = *Venateyya* (the offspring of Vinatā).

Bhaginī + ṇeyya = *bhāgiṇeyya* (the offspring of the sister).

Rohiṇī + ṇeyya = *Rohiṇeyya* (the offspring of Rohiṇī).

**109. “Nava” is suffixed to Manu, Upagu and such others to denote the offspring.**

Manu + ṇava = *Māṇava* (Manu's offspring).

Upagu + ṇava = *Opagava* (Upagu's offspring).

Paṇḍu + ṇava = *Paṇḍava* (of the lineage of Paṇḍu).

**110. “Ṇera” is suffixed to Vidhavā and some others to denote the offspring.**

Vidhavā + ṇera = *Vedhavera* (the offspring of a widow).

Samāṇa + ṇera = *Sāmaṇera* (a novice of a monk).

(i) *Sāmañña* (ii) *Anekattha*

**111. “Ṇika” is suffixed to some nouns to denote the meanings : mixed with, engaged in, living by means of, going by means of, relating to, playing upon, connected with, dealing with, carrying upon, born in or belonging to a place, studying, possession, etc.**

*A. Mixed with :*

Ghata + ṇika = *ghātika* (mixed with ghee).

Loṇa + ṇika *loṇika* (mixed with salt or salted).

*B. Engaged in :*

Nāvā + ṇika = *nāvika* (engaged in a ship).

Sakaṭa + ṇika = *sākaṭika* (engaged in a cart).

*C. Living by means of :*

Balisa + ṇika = *bālisika* (a fisherman ; living by means of a hook).

Vetana + ṇika = *vetanika* (a labourer ; one who lives upon wages).

*D. Going by means of :*

Pada + ṇika = *pādika* or *padika* (a pedestrian).

Ratha + ṇika = *rathika* (one who goes in a chariot).



*E. Relating to:*

Samudda + ṇika = *sāmuddika* (marine; relating to the sea).

Ratṭha + ṇika = *ratṭhika* (relating to the country).

*F. Playing upon:*

Vīṇā + ṇika = *veṇika* (a lutanist).

Vaṇsa + ṇika = *vaṇsika* (a flutist).

*G. Connected with:*

Dvāra + ṇika = *dovārika*\* (a gate-keeper).

Bhaṇḍāgāra + ṇika = *bhaṇḍāgārika* (a treasurer; connected with a treasury).

*H. Dealing with:*

Taṇḍula + ṇika = *taṇḍulika* (rice-merchant).

Tela + ṇika = *telika* (dealer in oil).

Sūkara + ṇika = *sūkarika* (dealer in swine).

*I. Carrying upon:*

Sisa + ṇika = *sīsika* (one who carries on the head).

Khandha + ṇika = *khandhika* (one who carries on the shoulder).

*J. Born in or belonging to a place*

Magadha + ṇika = *Māgadha* (born in or belonging to Magadha, the kingdom).

Arañña + ṇika = *ārañṇika* (born in or living in a forest).

Loka + ṇika = *lokika* (belonging to the world).

Apāya + ṇika = *āpāyika* (born in the hell).

*K. Studying:*

Vinaya + ṇika = *venayika* (one who studies vinaya, the disciplinary code).

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\**Dvāra* becomes *dovāra*, through *duvāra*.

Suttanta + ṇika = *suttantika* (one who studies the discourses of the Buddha).

Takka + ṇika = *takkika* (a logician).

### L. Possession:

Saṅgha + ṇika = *saṅghika* (belonging to the community of monks).

Sarīra + ṇika = *sārīrika* (belonging to or stationary in the body).

### M. Performed by:

Kāya + ṇika = *kāyika* (performed through the body ; bodily).

Vācā + ṇika = *vācasika* (performed through speech ; verbal).

Mana + ṇika = *mānasika* (mental).

(In the last two examples s is inserted between the stem and the suffix).

## Exercise 19

### TRANSLATE INTO ENGLISH

### AND DEFINE THE DERIVATIVES

1. Ayaṇ māṇavo mayi manaṇ pasādetvā kālaṅkatvā Tāvatiṇsadevaloke tiṇsayojanike kanakavimāne nibbat-tissati.”—*Dh. A. i*, 26.

2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikaṇ balak-kārena gahetvā khādantā ca ito cavitvā āpāyikā bhavissanti.

3. Ekūnatiṇsa-vasso Bodhisatto attano ekam eva puttāṇ sabba-sampattiṇ ca pahāya gantvā kāsāva nivattho mattikāpattam ādaya aññehi dinnāhārena jīvikaṇ kappesi.



4. Bhaṇḍāgāriko raññā dhanan labhitvā mahantaṇ pāsādaṇ kāretvā dvāre dovārikaṇ ṭhapetvā uparipāsāda-gato kāyikamānasikaṇ sukhaṇ vindati.

5. Mahā-kaccāyanatthere Kuraraghara-nagaraṇ upa-nissāya viharante Soṇo nāma seṭṭhiputto tassa santike pabbajitvā aparabhāge “ Soṇo Kuṭikaṇṇo ” ti pākaṭo ahosi.

6. Atha kho āyasmā Ānando Kosinārakānaṇ Mallānaṇ ārocesi : “ Ajja kho, Vāsiṭṭhā, rattiyaṇ pacchime yāme Tathāgatassa parinibbānaṇ bhavissatī ” ti.

7. Suttantikā venayikā āraññikā ca bahavo bhikkhavo Laṅkāyaṇ mahādubbhikkha-bhaye vattamāne samuddapāraṇ gantvā attano jīvitaṇ rakkhantā dhammavinayaṇ ca rakkhiṇsu.

8. Iddhimantānaṇ aggo Mahā-Moggallānatthero Bhagavato parinibbāṇato puretaram eva parinibbāyi.

9. “ Atha kho tesan dvādasa-nahutānaṇ Māgadhi-kānaṇ brāhmaṇa-gahapatikānaṇ etadahosi : Uruvela-Kassapo Mahāsamaṇe brahmacariyaṇ caratī ti.”— V. i, 36.

10. “ Assosi kho rājā Māgadho seṇiyo Bimbisāro : Samaṇo khalu bho Gotamo Sakyaputto, Sakyakulā pabbajito Rājagahaṇ anuppatto’ ti.”— V. i, 35.

### New Words

*Agga* = highest ; fore-most. *adj.*

*Anupatta* = arrived ; attained. *p.p.*

*Aparabhāge* = after-wards. *loc.*

*Assosi* = heard. *v.*

*Āyasmantu* = venerable : (*lit.* having a long life). *adj.*

*Upanissāya* = depend-ing on ; close by. *abs.*

*Etad ahosi* = this (tho-ught) ; arose (in him).

*Kanaka* = gold. *n.*

*Kāsāva* = orange-coloured garment. *n.*

*Kosināraka* = born in Kusinārā. *adj.*

*Khalu* = indeed. *in.*

*Cavitvā* = having passed away. *abs.*

*Jālīka* = one who lives by fishing with a net. *m.*

*Jīvikam kappeti* = gains a livelihood.

*Nahuta* = ten thousand. *n.*

*Nivattha* = clothed with ; dressed. *p.p.*

*Parinibbāti* = finally passes away. *v.*

*Parinibbāna* = final passing away. *n.*

*Pasādetva* = having gladdened. *abs.*

*Puretaram* = beforehand. *ad.*

*Balakkāra* = force. *m.*

*Bodhisatta* = a being destined to attain Buddhahood. *m.*

*Brahmacariyā* = celibacy; (*lit.* noble practice). *f.*

*Bho* = Sir ; friend\*. *in.*

*Yāma* = a watch of the night. *m.*

*Yojanika* = having a league in height or length. *adj.*

*Rakkhanta* = protecting; watching. *pr.p.*

*Vimāna* = mansion. *m.n.*

*Samaṇa* = recluse ; monk. *m.*

*Samuddapāra* = abroad. *n.*

*Seniya* = possessing armies. *adj.*

### TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHEREVER

IT IS POSSIBLE

1. Now the disciples at Pāṭaligāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

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\**Bho* is the vocative form of *bhavanta*; but here it seems to be in the nominative singular and giving the meaning 'venerable.' There is an indeclinable *bho* which is also used in the vocative sense.



2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. “ Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying : ‘ This day, O Vāsetṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.’ ”—*L.G.B.* 218.

5. “ Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree.”—*Ibid.* 232.

6. “ Mahā-Pajāpatī the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī ; and in due course arrived at Vesālī, at Mahāvana, at the Kūṭāgāra Hall.”—*Ibid.* 116.

7. “ Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers . . . ; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long.”—*Ibid.* 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over

the Buddha's hand, presented the pleasure garden, Veluvana, to the fraternity of monks with the Buddha at its head.

### New Words

<i>Allowed</i> = anuññāta. <i>p.p.</i>	<i>Just so</i> = tathā. <i>in.</i>
<i>Arrival</i> = āgamana. <i>ger.</i>	<i>Last</i> = pacchima. <i>adj.</i>
<i>Central</i> = majjhima. <i>adj.</i>	<i>Lasts</i> = pavattati. <i>v.</i>
<i>Certain</i> = aññatara. <i>adj.</i>	<i>Left (the high road)</i> = (maggā) okkami. <i>v.</i>
<i>Discipline</i> = vinaya. <i>m.</i>	<i>Long (time)</i> = ciraṇ. <i>in.</i>
<i>Fraternity</i> = saṅgha. <i>m.</i>	<i>Pitcher</i> = kuṇḍikā. <i>f.</i>
<i>Fresh</i> = nava. <i>adj.</i>	<i>Pouring</i> = ākiranta. <i>pr.p.</i>
<i>High road</i> = addhāna- magga. <i>m.</i>	<i>Religion</i> = sāsana. <i>n.</i>
<i>Homeless state</i> = anagā- riya. <i>n.</i>	<i>Robber</i> = cora. <i>m.</i>
<i>In due course</i> = anupu- bena. <i>ad.</i>	<i>Strews</i> = okirati. <i>v.</i>
<i>Informs</i> = nivedeti. <i>v.</i>	<i>Violated</i> = padhaṅsiya. <i>adj.</i>
<i>Invites</i> = nimanteti. <i>v.</i>	<i>With Buddha at its head</i> = Buddhapamukha. <i>adj.</i>
<i>Journeying</i> = maggapa- ṭipanna. <i>p.p.</i>	<i>With the face towards the</i> <i>east</i> = puratthābhi- mukha. <i>adj.</i>
<i>Just as</i> = yathā. <i>in.</i>	

112. Suffix “ ṇa ” is added to some nouns to denote the meanings : dyed with, the flesh of, belonging to, knowing of, (a place) where someone lives or is born, where something exists or has arisen, possession, etc.

#### A. Dyed with :

Kasāva + ṇa = *kāsāva* (dyed with a reddish yellow dye, *i.e.*, a Buddhist monk's robe).



Halidda + ṇa = *hālidda* (dyed with turmeric).

Nīla + ṇa = *nīla* (dyed with a blue dye or of blue colour).

*B. The flesh of :*

Sūkara + ṇa = *sokara* (pork, the flesh of a pig).

Mahisa + ṇa = *māhisa* (buffalo's flesh).

Sakuṇa + ṇa = *sākuna* (bird's flesh).

*C. Belonging to :*

Sugata + ṇa = *sogata* (belonging to the Buddha).

Magadha + ṇa = *māgadha* (belonging to Magadha).

Purisa + ṇa = *porisa* (belonging to a man : manual).

*D. Knowing :*

Vyākaraṇa + ṇa = *veyyākaraṇa* (grammarian).

*Vyā* becomes *veyyā* (through *viyākaraṇa*).

*E. Place where someone lives or is born :*

Nagara + ṇa = *nāgara* (a citizen ; belonging to a city).

Sara + ṇa = *sārasa* (born or arisen in a lake ; a lotus or a water-bird).

Mana + ṇa = *mānasa* (arisen in the mind ; a thought).

Ura + ṇa = *orasa* (self-begotten ; belonging to one's own breast).

(*S* is inserted in these three examples as they belong to the mano-group).

*F. Possession :*

Saddhā + ṇa = *saddha* (believing ; faithful).

Paññā + ṇa = *pañña* (wise ; possessing wisdom).

**113. “ -ima ” and “ -iya ” are suffixed to some nouns to denote possession, position, etc.**

Pacchā + ima = *pacchima* (last ; western).

Anta + ima = *antima* (last ; final).

Majjha + ima = *majjhima* (middling ; central).

Hetṭhā + ima = *hetṭhima* (the lowest).

Loka + iya = *lokiya* (belonging to the world; worldly).

Putta + iya = *puttiya*  
Putta + ima = *puttima* } (a person who has sons).

Jaṭā + iya = *jaṭiya* (an ascetic), wearing matted hair.

Bodhipakkha + iya = *bodhipakkhiya* (belonging to enlightenment).

Pañcavagga + iya = *pañcavaggiya* (belonging to the group of five).

Udara + iya = *udariya* (that which is in the stomach; undigested food).

**114. “ -tā ” is suffixed to some nouns to denote multitude or collection.** The derivatives formed with this are in the feminine.

Jana + tā = *janatā* (a multitude of persons; populace).

Gāma + tā = *gāmatā* (a group of villages).

Deva + tā = *devatā* (a deity). This, however, does not give a collective meaning.

**115. The suffix “ ṇa ” too sometimes gives a collective meaning.**

Dvi + ṇa = dve + a = *dvaya* (a pair).

Ti + ṇa = te + a = *taya* (a tried).

Here e becomes ay.

**116. “ -ālu ” is suffixed to some nouns to denote tendency and abundance:**

Dayā + ālu = *dayālu* (compassionate).

Abhijjhā + ālu = *abhijjhālu* (covetous).

Dhaja + ālu = *dhajālu* (full of streamers).

“ -ka ” is often added to the end of these words, which are always adjectives, and *dayāluka*, etc., are formed.



117. “ -ka ” is suffixed to some nouns to denote smallness, contempt, collection, etc. But sometimes it adds nothing whatever to the primary meaning of the word.

*Putta* (son), *puttaka* (a little son).

*Ludda* (hunter), *luddaka* (a despicable hunter).

*Paṇḍita* (wise-man), *paṇḍitaka* (a despicable wise-man, pedant).

*Ghaṭa* (water-pot), *ghaṭaka* (a small water-pot).

*Pīṭha* (a chair), *pīṭhaka* (a small chair).

#### Collection :

Catu + ka = *catukka* (a group of four), and many other words formed with numerals will come in the (4) *Saṅkhyātaddhita*.

Adding nothing to the primary meaning :

Kumāra = *kumāraka* (a boy).

Māṇava = *māṇavaka* (a young man).

Mudu = *muduka* (soft).

This is sometimes added (*a*) to the derivatives formed with suffix *ṇa*, denoting the place where someone lives or is born, and (*b*) to *Bahubbīhi* compounds, denoting possession, necessarily when the last member ends in a vowel other than *a*.

(*a*) Kusinārā + ṇa = *Kosināra* = *Kosināraka* (born in or living in Kusinārā).

Rājagaha + ṇa = *Rājagaha* = *Rājagahaka* (born in or living in Rājagaha).

(*b*) Bahu + nadī + ka = *bahunadika* (having many rivers).

118. “ -maya ” is suffixed to some nouns to form adjectives denoting made of, arisen from.

*Suvaṇṇa* (gold), *suvaṇṇamaya* (made of gold, golden).

*Rajatamaya* (made of silver).

*Dārumaya* (wooden).

*Mattikāmaya* (made of clay).

*Manomaya* (born of the mind).

### Exercise 20

TRANSLATE INTO ENGLISH

AND DEFINE THE SECONDARY DERIVATIVES

1. “ Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādīni nāma honti, tathā ete pi manato nipphannattā manomayā nāma.”—*Dh. A. i, 23.*

2. “ Māṇava, ahaṇ te suvaṇṇamayaṇ vā maṇimayaṇ vā rajatamayaṇ vā lohamayaṇ vā cakkayugaṇ dassāmi” ti brāhmaṇo vadi.

3. Māgadho Bimbisāro rājā attano pāsādassa uparimatale ṭhito piṇḍāya carantaṇ Bodhisattam anugacchante nāgare disvā “ Kim etan ” ti pucchi.

4. Dayālu Bhagavā mahājanantaṇ anukampanto sabbadā ekattha avasitvā tattha tattha vicaranto sandiṭṭhikaṇ dhammaṇ desesi.

5. “ Pāṭaligāmikā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṇ pavisitvā puratthimaṇ bhittiṇ nissāya pacchimābhimukhā nisīdiṇsu, Bhagavantaṇ yeva purakkhatvā.”—*V. i, 227.*

6. “ Assosun kho Vesālikā Licchavī : Bhagavā kira Koṭigāmaṇ anuppatto ti. Atha kho Vesālikā Licchavī bhadraṇi bhadraṇi yānāni yojāpetvā . . . Vesāliyā nīyiṇsu, Bhagavantaṇ dassanāya.”—*Ibid. 231.*



7. “Tena kho pana samayena Rājagahikassa seṭṭhissa sattavassiko sīsābādho ahosi. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhinsu arogaṇ kātuṇ.”—*Ibid.* 273.

8. “Atha kho Jīvako Komārabhacco seṭṭhiṇ gahapatiṇ mañcake nipajjāpetvā mañcakena sambandhitvā sīsacchaviṇ phāletvā . . . dve pāṇake niharitvā janassa dassesi.”—*Ibid.* 274.

9. “Seṭṭhiputto : niyyānikaṇ vata Buddhasāsananti pasīditvā yojanikaṇ suvaṇṇacetiyaṇ kambala-kañcukena parikkhipitvā tattha tattha rathacakkappa-māṇehi suvaṇṇa-padumehi alaṅkari.”—*A.A.*

10. “Tasmiṇ samaye catusattati-sahassajaṭilā paṇita-paṇitāṇi ojavantāni phalāphalāni gahetvā ācariyassa santikaṇ sampattā.”—*Ibid.* i, 150.

### New Words

*Aroga* = free from sickness. *adj.*

*Asakkhi* = was able. *v.*

*Ābādha* = sickness. *m.*

*Āvasathāgāra* = rest-house. *n.*

*Ojavanta* = rich in sap ; nourishing. *adj.*

*Kañcuka* = a mantle. *m.*

*Kambala* = (woollen) blanket. *m.n.*

*Komārabhacca* = master of the medical treatment of infants ; brought up by a prince. *adj.*

*Jana* = a person ; people. *m.*

*Tena kho pana samayena* = at that time.

*Dāru* = wood ; timber. *n.*

*Disāpāmokkha* = famed far and wide ; eminent in a district. *adj.*

*Nipp Hanna* = made ; conditioned. *p.p.*

*Nissāya* = close to ; on account of ; concerning. *abs.*

*Niyyānika* = leading to (salvation). *adj.*

*Nīyi* = was carried. *v.*



*Pakkhāletvā* = having washed. *abs.*

*Pacchimābhimukha* = facing the west. *adj.*

*Paṇīta* = delicious. *adj.*

*Pāṇaka* = a living being ; an insect. *m.*

*Pāṭaligāmika* = living or born in Pāṭaligāma. *adj.*

*Purakkatvā* = having in front ; looking at. *abs.*

*Puratthima* = eastern. *adj.*

*Phāletvā* = having split ; having torn. *abs.*

*Bhadra* = worthy. *adj.*

*Mañcaka* = a small bed. *m.*

*Yojāpetvā* = having caused to harness. *abs.*

*Sandiṭṭhika* = belonging to this life; that should be understood by one self. *adj.*

*Sattavassika* = that which existed for seven years. *adj.*

*Sambandhitvā* = having connected or tied. *abs.*

*Sampatta* = arrived. *p.p.*

*Sīsacchavi* = the scalp. *f.*

### TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHERE

IT IS POSSIBLE

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.

2. The Brahman lad, Maṭṭakuṇḍalī, was born in a golden mansion in the Tāvatiṇsa heaven, on account of his devotion and love towards the Exalted One.

3. The miserly Brahman, father of Maṭṭakuṇḍalī, promised him to give a pair of wheels made of brass, silver or gold.

4. At that time Devadatta was seated preaching the Dhamma. And when he saw from afar Sāriputta and Moggallāna coming towards him, he said to the monks : “ See, monks, even the two chief disciples of the Samana Gotama are coming to join me.”



5. “ These many distinguished young Magadha clansmen are now leading a holy life under the Samaṇa Gotama.”—*L.G.B.* 98.

6. The Blessed One, robing himself in the forenoon, and taking his alms-bowl and robe, entered Kosambī for alms. And without informing his servitor or the bhikkhus he departed alone in the direction of Pāri-leyyaka.

7. “ Now at that time the Blessed One was staying at Anupiya, a town belonging to Mallas. Then the most distinguished young men of the Sakyan clan had renounced the world in imitation of the Blessed One.”—*L.G.B.* 142.

8. The mother of Anuruddha the Sakyan said to her son : “ If, dear Anuruddha, Bhaddiya, the ruler of Sakyans, will renounce the world, you also may go forth into the houseless state.”

9. “ Then the Sakyas showed to Asita, the child, their prince. who was like the shining gold . . . and of peerless beauty.”—*L.G.B.* 1.

10. “ When in the palace for rainy season, surrounded during the four months by female musicians, I did not go down from the palace.”—*Ibid.* 5.

### New Words

*Alone* = ekaka. *adj.*

*Also* = api ; ca. *in.*

*Brass* = tamba. *m.*

*Chief* = agga. *adj.*

*Clansman* = kulaputta.  
*m.*

*Dear* = piya ; pemaṇiya.  
*adj.*

*Devotion* = bhaṭṭi. *f.* ;  
pasāda. *m.*

*Distinguished* = abhiñ-  
ñāta. *p.p.*

*Even* = api. *in*.

*Female musician* = nāṭi-  
kā. *f*.

*Forenoon* = pubbaṇha.  
*m*.

*From afar* = dūrato. *in*.

*Imitation* = anukaraṇa.  
*n*.

*Leading a holy life* =  
brahmacariyaṇ caran-  
ta.

*Love* = mettā. *f*.; pasāda.  
*m*.

*Miserly* = luddha. *adj*.

*Of peerless beauty* = ano-  
pamavaṇṇa. *adj*.

*Promised* = paṭijāni. *v*.

*Robing* (himself) = nivā-  
setvā. *abs*.

*Servitor* = upaṭṭhāka. *m*.

*Shining* = tapamāna.  
*pr.p*.

*Struck* = pahari. *v*.

*To join* = saha bhavituṇ;  
samāgamituṇ. *inf*.

*Towards the Exalted One*,  
use the *loc*. of Bhaga-  
vantu.

*Towards* (him) = (tassa)  
santikaṇ. *ad*.

*Was born* = nibbatti. *v*.

*Was staying* = vihari. *v*.

### (i) Sāmañña (3) Atthyattha

119. Suffixes -ava, -ala, -ila, -ika, -ī, -vī and -ssī are annexed to different nouns to denote possession or the meaning “endowed with.”

#### -ava

Kesa + ava = *kesava* = (having much hair).

#### -ala.

Vācā + ala = *vācāla* (having many words, *i.e.*, talk-  
ative; garrulous).

#### -ila.

Jaṭā + ila = *jaṭila* (having matted hair; an ascetic).

Phena + ila = *phenila* (frothy; the soap plant).

Tuṇḍa + ila = *tuṇḍila* (having a beak; a pecker).



**-ika.**

Daṇḍa + ika = *daṇḍika* (having a staff in hand).

Mālā + ika = *mālīka* (having a garland).

Chatta + ika = *chattika* (possessing an umbrella).

Gaṇa + ika = *gaṇika* (having a large following).

**-ī.**

Mālā + ī = *mālī* (having a garland).

Vamma + ī = *vammī* (having an armour ; a warrior).

Bhoga + ī = *bhogī* (wealthy ; a rich person ; a serpent).

Kuṭṭha + ī = *kuṭṭhī* (leper).

Manta + ī = *mantī* (endowed with a political knowledge ; a minister).

Danta + ī = *dantī* (having tusks ; an elephant).

**-vī.**

Medhā + vī = *medhāvī* (endowed with knowledge ; wise).

Māyā + vī = *māyāvī* (having a knowledge of jugglery ; juggler).

**-ssī.**

Tapa + ssī = *tapassī* (a hermit).

Yasa + ssī = *yasassī* (famous).

Teja + ssī = *tejassī* (brilliant ; powerful).

*Note*—The feminine forms of the nouns annexed with **-ī**, **-vī** and **-ssī** are formed by adding another suffix, **-inī** to them.

Mālī + inī = *mālinī* (a woman who has a garland).

Mantī + inī = *mantinī* (a ministress).

Medhāvī + inī = *medhāvinī* (a wise woman).

Tapassī + inī = *tapassinī* (a nun).

**120.** To denote possession, “**vantu**” and “**mantu**” are suffixed to different nouns, (**-vantu**

is suffixed to the nouns ending in **a**, and the other to those ending in **i** and **u**.)

Guṇa + vantū = *guṇavantu* (virtuous).

Dhana + vantū = *dhanavantu* (rich).

Buddhi + mantu = *buddhimantu* (wise).

Bhānu + mantu = *bhānumantu* (luminous ; the sun).

Āyu + mantu becomes *āyasmantu* through *āyusmantu*, but not *āyumantu*.

More words of this kind and their declension are given on page 27 of the First Book.

The feminine of these is formed by adding an **ī** at the end of the suffix and dropping **u** before it.

Guṇavantu + ī = *guṇavantī* (a virtuous woman).

Satimantu + ī = *satimantī* (a mindful woman).

Sometimes they drop not only **u** but also **n** of the suffix.

Dhana + vantū + ī = *dhanavatī* (a rich woman).

Buddhi + mantu + ī = *buddhimatī* (a wise woman).

**121.** An additional **-ī** is annexed to form the feminine of the derivatives formed with the suffixes **ṇava**, **ṇika**, **ṇeyya**, **ṇa**, **-vantu** and **-mantu**.

*Ṇava*: Māṇava + ī = *māṇavī* (a lass).

*Ṇika*: Nāvika + ī = *nāvikī* (woman sailor).

*Ṇeyya*: Bhāgineyya + ī = *bhāgineyyī* (sister's daughter).

*Ṇa*: Gotama + ī = *Gotamī* (a woman of the Gotama clan).

**122.** “ **-a** ” is suffixed to some nouns to denote possession.

Saddhā (faith) + a = *saddha* (faithful).



Paññā (wisdom) + a = *pañña* (wise).

Pāpa (sin) + a = *pāpa* (sinful).

123. “-tara” is suffixed to form the adjectives of the comparative degree, and “-tama” to form those of the superlative.

*Positive*: *pāpa* (sinful).

*Comparative*: *pāpatara* (more or very sinful).

*Superlative*: *pāpatama* (most sinful).

*Positive*: *sundara* (good).

*Comparative*: *sundaratara* (better).

*Superlative*: *sundaratama* (best).

## Exercise 21

### TRANSLATE INTO ENGLISH

#### AND DEFINE THE DERIVATIVES

1. Uchinda sineham attano

Kumudaṇ sārādikaṇ va paṇinā.”—*Dhp.* 285.

2. “ N’eva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṇ māṇavaṇ saññāpetuṇ ; na pana asakkhi Bhāradvājo māṇavo pi Vāseṭṭhaṇ māṇavaṇ saññāpetuṇ.”—*D.* i, 236.

3. “ Kusāvatiyā, Ānanda, rājadhāniyā . . . ekaṇ dvāraṇ sovaṇṇamayaṇ, ekaṇ rūpiyamayaṇ, ekaṇ veḷuriyamayaṇ, ekaṇ phalikamayaṇ.”—*D.* ii, 170.

4. “ Mayhaṇ bhāgineyyo imassa rajjassa sāmiko’ va ; dhītaraṇ etass ’eva detvā abhisekam assa karissāmī ti.”—*J. Asilakkhaṇa.*

5. “ Atīte Bārāṇasiyaṇ Brahmadatte rajjaṇ kārente bodhisatto bhātikasatassa kaṇiṭṭho ahosi.”—*J. Pañcagaru.*

6. “Bārāṇasiyaṇ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti ; tassa tayo pāsādā honti ; eko heman-tiko, eko gimhiko, eko vassiko.”—*V.* i, 15.

7. “Idaṇ kho, mahārāja, sandiṭṭhikaṇ sāmāñña-phalaṇ purimehi sandiṭṭhikehi sāmāññaphalehi abhik-kantataraṇ ca paṇītataṇ ca.”—*D.* i, 85.

8. “Rañño Mahā-Sudassanassa . . . uparipāsāda-  
vara-gatassa dibbaṇ cakkaratanaṇ pāturahosi, sahas-  
sāraṇ, sanemikaṇ, sanābhikaṇ, sabbākāra-paripūraṇ.”  
—*D.* ii, 172.

9. “Tassā ca sāminī tattha  
Kuvenī nāma yakkhinī  
Nisīdi rukkhamūlamhi  
Kantantī tāpasī viya.”—*Mhv.* VII, 11.

10. “Mahā-Kassapathero ca,  
Anuruddho mahāgaṇī,  
Upālitthero satimā,  
Ānando ca bahussuto,  
Aññe bahū abhiññātā  
Sāvakā Satthu-vaṇṇitā  
Sabbe pañcasatā therā  
Navaṅgaṇ Jinasāsanaṇ  
Uggahetvāna dhāresuṇ  
Buddhaseṭṭhassa santike.”—*Dīpav.* IV, 12, 13.

### New Words

*Abhiññāta* = well-known.

*p.p.*

*Abhikkantatara* = more  
brilliant. *adj.*

*Ucchindati* = breaks up ;  
destroys. *v.*

*Kaṇiṭṭha* = youngest.  
*adj.*

*Kantantī* = spinning. *f. ;*  
*pr.p.*

*Kulaputta* = son of a res-  
pectable family. *m.*



*Gimhika* = suited for the summer. *adj.*

*Cakkaratana* = the wheel-gem (of a universal monarch). *n.*

*Tāpasī* = female hermit. *f.*

*Dibba* = celestial. *adj.*

*Navāṅga* = that which has nine divisions. *adj.*

*Paṇītātara* = sweeter; higher. *adj.*

*Pāturahosi* = manifested. *v.*

*Purima* = former; first. *adj.*

*Phalika* = crystal. *m.*

*Bahussuta* = much learned. *adj.*

*Bhātika* = brother. *m.*

*Mahāgaṇī* = having a great following. *m.n.*

*Rājadhānī* = royal city. *f.*

*Vaṇṇita* = praised. *adj.*

*Vassika* = suited for the rainy season. *adj.*

*Velūriya* = turquoise. *n.*

*Saññāpetum* = to convince. *inf.*

*Sandittika* = seen in this life. *adj.*

*Sanābhika* = having a nave or hub. *adj.*

*Sanemika* = having a tyre. *adj.*

*Sabbākāra-paripūra* = complete in every way. *adj.*

*Sahassāra* = having one thousand spokes. *adj.*

*Sāmika* = owner; master. *m.*

*Sāminī* = mistress. *f.*

*Sāradika* = autumnal. *adj.*

*Sāmañña-phala* = fruit of the life of a recluse. *n.*

*Sineha* = love. *m.*

*Sukhumāla* = delicate. *adj.*

*Hemantika* = suited for the winter. *adj.*

### TRANSLATE INTO PALI

#### USING DERIVATIVES WHERE IT IS POSSIBLE

1. There were in the city of Kusāvatī seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana,

he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. “ Now his mother at Rājagaha, seeing other councillors’ sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept. ”—*P.B.* 228.

4. “ Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa.”—*Ibid.* 275.

5. “ He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents’ consent to enter the Order.”—*Ibid.* 275.

6. “ Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja : That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas . . . is now staying at Manasākata, in the mango grove, on the bank of the river Aciravatī.”—*D.B.* i, 301.

7. “ Then you say Vāseṭṭha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face.”—*Ibid.* i, 304.

8. “ Just, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so . . . is the talk of the Brahmans.”—*Ibid.* i, 305.

9. “ As they passed along he pointed out to him a field that had been burnt over, and on a charred stump



was seated a she-monkey with her nose and tail destroyed.”—*B.T.* 270.

10. “ But the youngest of them all, a youth whose clan-name was Koṇḍañña . . . raised only one finger . . . saying : There is here naught to make him stay in the household life.”—*Ibid.* 52.

### New Words

*Began rolling* = pavattesi  
or pavatṭesi. *v.*

*Burnt over* = dadḍha ;  
jhāpita. *p.p.*

*Charred* = jhāma. *adj.*

*Clinging* = allīna. *adj.*

*Consent* = anuññā ; anu-  
mati. *f.*

*Destroyed* = vināsita.  
*p.p.*

*Enjoying* = abhiramanta.  
*pr. p.*

*Face to face* = sakkhi. *in.* ;  
paccakkhaṇ. *ad.*

*Fellow townsman* = saka-  
nāgarika. *m.*

*Festival* = chaṇa ; ussava.  
*m.*

*Foremost* = sabbapaṭha-  
ma. *adj.*

*Generation* = kulapari-  
vaṭṭa. *n.*

*Hindermost* = sabbapac-  
chima. *adj.*

*Household life* = gharā-  
vāsa. *m.*

*Just as* = seyyathā pi. *in.*

*Just so* = evam eva. *in.*

*Naught* = na kiñci. *in.*

*Neighbourhood* = āsan-  
naṭṭhāna ; sāmanta. *n.*

*Norm* = dhamma. *m.*

*Omniscience* = sabbañ-  
ñutā. *f.*

*Precious thing* = ratana.  
*n.*

*Raised* = ukkhipi. *v.*

*Same amount* = tattaka.  
*adj.*

*Sent for* = pakkosāpesi.  
*v.*

*String (of blind)* = (an-  
dha-) paramparā. *f.*

*Stump* = khāṇu. *m.*

*Tail* = naṅguṭṭha. *n.* ;  
vāladhi. *m.*

*To make stay* = nivat-  
tetuṇ ; vasāpetuṇ. *inf.*

*Wept* = parodi. *v.*

*Winning* = (use here)  
paṭilabhitvā. *abs.*

## (1) Sāmañña (4) Saṅkhātaddhita

## NUMERICAL DERIVATIVES

124. “ -ma ” is suffixed to the cardinal numerals to form ordinals.

Pañca + ma = *pañcama* (fifth).

Satta + ma = *sattama* (seventh).

Aṭṭha + ma = *aṭṭhama* (eighth).

Being adjectives, these are in the three genders. In the feminine they take in addition the feminine suffix ā or ī.

Pañcama + ā = *pañcamā* the fifth (woman).

Pañcama + ī = *pañcamī* the fifth (division).

And so on in every case.

125. “ -tiya ” is suffixed to “ dvi ” and “ ti ” to form ordinals. “ Dvi ” becomes “ du ” and “ ti ” becomes “ ta ” before that suffix.

Dvi + tiya = du + tiya = *dutiya* (second).

Ti + tiya = ta + tiya = *tatiya* (third).

Dvi takes the forms du and di when it is followed by some other nouns or suffixes.

Dvi + vidha = *duvidha* (of two kinds).

Dvi + rattiyo = *dirattam* (two nights).

Dvi + guṇa = *diguṇa* (twofold).

126. “ -ttha ” is suffixed to “ catu ” and “ ṭṭha ” to “ cha ” in order to form the ordinals.

Catu + ttha = *catuttha* (fourth).

Cha + ṭṭha = *chatṭha* (sixth).

127. “ -ī ” is suffixed to dasa, when it is preceded by some other numeral, to form ordinals



denoting a lunar day. In that compound the last vowel of the preceding numeral sometimes becomes ā.

Eka + dasa + ī = *ekādasī* (the 11th day).

Dvi + dasa + ī = *dvādasī* (the 12th day).

Pañca + dasa + ī = *pañcadasī* or *paññarasī* (the 15th day).

Catu + dasa + ī = *cātuddasī* (the 14th day).

(The first vowel is lengthened here).

128. “ -ka ” is suffixed to the numerals to form the collective nouns.

Dvi + ka = *dvika* (a pair).

Ti + ka = *tika* (a triad).

Catu + ka = *catukka* (consisting of four).

Sata + ka = *sataka* (a group of a hundred).

Dasa + ka = *dasaka* (a group of ten).

## (ii) Bhāva (Gerundial)—Taddhita

129. -tā, -tta, -ttana, ñya and ñeyya are suffixed to some nouns to denote the state, nature or quality of being.

-tā : Lahu (light) + tā = *lahutā* (lightness).  
 Sūra (hero) + tā = *sūratā* (heroism).  
 Setṭha (highest) + tā = *setṭhatā* (greatness).  
 Hīna (vulgar) + tā = *hīnatā* (vulgarity).

-tta : Manussa + tta = *manussatta* (state of a man; humanity).

Yācaka + tta = *yācakatta* (state of a beggar).

Bahussuta + tta = *bahussutatta* (learned state).

-ttana : Puthujjana + ttana = *puthujjanattana* (state of an unconverted person).

Jāyā + ttana = *jāyattana* (state of a wife)

**ṇya :** Aroga (health) + ṇya = *ārogya* (healthfulness).

Dubbala (feeble) + ṇya = *dubbalya* (feebleness).

**Ṇ** in **ṇya** is indicative of strengthening of the first vowel.

**130.** Many consonants before **ṇya** change their forms together with **ya** of the suffix.

t + ṇya = tya becomes cca.

l + ṇya = lya „ lla.

d + ṇya = dya „ jja.

ṇ + ṇya = ṇya „ ñña.

j + ṇya = jya „ jja.

s + ṇya = sya „ ssa.

Paṇḍita + ṇya = paṇḍitya = *paṇḍicca* (scholarship; erudition).

Adhipati + ṇya = ādhipatya = *ādhipacca* (lordship; government).

Bahusuta + ṇya = bāhusutya = *bāhusacca* (learnedness). U of suta is changed into a.

Kusala + ṇya = kosalya = *kosalla* (cleverness).

Vipula + ṇya = vepulya = *vepulla* (increase; abundance).

Suhada + ṇya = sohadya + *sohajja* (friendliness).

Rāja + ṇya = rājya = *rajja* (kingship; kingdom).

Nipuna + ṇya = nepunya = *nepuñña* (skill; experience).

Gilāna + ṇya = gelanya = *gelañña* (sickness).

Sumana + ṇya (adding an s to the stem) somanasya = *somanassa* (joy; joyful).



Bhisaja (physician) + ṇya = bhesajya = *bhesajja* (medicine ; work of a physician).

ṇeyya : Adhipati + ṇeyya = *ādhipateyya* (lordship ; power).

Saṭha + ṇeyya = *sāṭheyya* (craft ; fraud).

Patha + ṇeyya = *pātheyya* (provision for a journey).

**131. Na is suffixed to a few nouns to denote the state.**

Paṭu + na = *pāṭava* (dexterity ; expertness).

Garu + na = *gārava* (heaviness ; respect).

#### *Remark*

The derivatives formed with -tā are in the feminine ; those formed with -tta, -ttana, ṇya and ṇeyya are in the neuter. *Pāṭava* and *gārava* are in the masculine. *Paṭutā*, *garutā* and *paṭuttam*, *garuttam*, which are in the feminine and the neuter respectively are also found.

#### (iii) Avyaya Taddhita

##### (INDECLINABLES AND ADVERBIALS)

**132. “ -kkhattuṇ ” is suffixed to the numerals to form the multiplicative adverbs.**

Eka + kkhattuṇ = *ekakkhattum* (once).

*Dvikkhattum* (twice).

*Dasakkhattum* (ten times).

*Sahassakkhattum* (thousand times).

*Bahukkhattum* (many times).

**133. “ -dhā ” is suffixed to the numerals to form the adverbs of manner.**

Pañca + dhā = *pañcadhā* (in five ways).

*Dasadhā* (in ten ways).

*Satadhā* (in hundred ways).

*Bahudhā* (in many ways).

*Katidhā* (in how many ways).

**134. “ -so ” is suffixed to some nouns to form the distributive adverbs.**

*Pañcaso* (five by five).

*Thānaso* (according to the place or cause).

*Pada* (word) + *so* = *padaso* (word by word).

*Sabbaso* (in every way).

*Yoni* (origin) + *so* = *yoniso* (according to origin or insight).

*Bahuso* (in many ways ; almost).

**135. “ -thā ” and -thaṇ are suffixed to some pronouns in order to form the adverbs of manner.**

*Ta* + *thā* = *tathā* (so ; like that ; in that way).

*Ya* + *thā* = *yathā* (as ; like).

*Añña* + *thā* = *aññathā* (in another way).

*Ubhaya* + *thā* = *ubhayathā* (in both ways).

*Sabba* + *thā* = *sabbathā* (in every way).

*Kiṇ* + *thaṇ* = *katham* (how ; in what way)

*Ima* + *thaṇ* = *ittham* (thus).

(*Ima* becomes *i* and *th* of the suffix is reduplicated).

**136. “ -tana ” is suffixed to some indeclinables to form adjectives from them.**

*Ajja* + *tana* = *ajjatana* (belonging to this day).

*Sve* + *tana* = *svātana* (belonging to to-morrow).

*Hīyo* + *tana* = *hīyattana* (belonging to yesterday).

*Purā* + *tana* = *purātana* (belonging to the olden days; old).

*Sanāṇ* + *tana* = *sanantana* (ancient).



(Sve becomes *svā* and *hīyo* becomes *hīya* before -tana.)

137. “-tra,” “-ttha,” “-hiṇ” and “haṇ” are suffixed to some pronouns in order to form adverbs of place.

Sabba + tra = *sabbatra*  
 Sabba + ttha = *sabbattha* } (everywhere).

Ta + tra = *tatra*  
 Ta + ttha = *tattha* } (there).

Ya + ttha = *yattha* (wherever).

Añña + tra = *aññatra* (in another place or without).

Ima + ttha = *ettha* (here). Ma is elided and i becomes e.

Ima + tra = *atra* (here). Ma is elided and i becomes a.

Kiṇ + hiṇ = *kuhiṇ*. Kiṇ becomes ku.

Kiṇ + haṇ = *kahaṇ*. Kiṇ becomes ka.

Ta + hiṇ, haṇ = *tahiṇ*, *tahaṇ* (there).

138. “-dā,” “-dāni” and “-dācanaṇ” are suffixed to some pronouns in order to form adverbs of time.

Ya + dā = *yadā* (whenever).

Ta + dā = *tadā* (then).

Sabba + dā = *sabbadā* (ever).

Eka + dā = *ekadā* (one day ; once).

Kiṇ + dā = *kadā* (when)?

Ima + dāni = *idāni* (now).

Kiṇ + dācanaṇ = *kudācanam* (sometimes); (*Na kudācanam* = never).

139. “-ha” and “-dha” are suffixed to “-ima” to form two adverbs of place.

Ima + ha = *iha* (here).

Ima + dha = *idha* (here).

Ma of ima is elided before these.

## Exercise 22

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena paṇḍiccena ca aggo ahosi.

2. Medhāvinī māṇavī dullabhaṇ manussattaṇ labhivā bahuṇ puññaṇ upacinaṭi.

3. Rogī vejjena dinna-bhesajjam upasevitvā ārogyaṇ paṭilabhitvā attano somanassaṇ pakāsesi.

4. Ekadā Mahā-Kassapatthero gelaññenābhipīlito Rājagahato avidūre Pippaliguhāyaṇ vihari.

5. Medhāvino sissā garūṇaṇ mahantaṇ. gāraṇaṇ dassetvā nānāsattesu pāṭavaṇ labhanti.

6. “Yathā tasmiṇ gehe ṭhapetvā māṇavakassa pallaṅkaṇ añaṇaṇ kiñci āsanaṇ na dissati, tathā adhiṭṭhāsi.”—*Samp.* i, 38.

7. “Tato paṭṭhāya yattha yattha paṇḍita-samanabrāhmaṇā atthī ti vadanti, tattha tattha gantvā sākacchaṇ karonti.”—*Dh. A.* i, 90.

8. “Sahassakkhattuṇ attānaṇ  
Nimminivāna Panthako  
Nisīd ’ambavane ramme  
Yāva kālappavedanā.”—*Dh. A.* i, 248.



9. “Mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ, tathā tatiyaṇ, tathā catutthaṇ.” —*D.* ii, 49, etc.

10. “Adhanānaṇ dhane ananuppadiyamāne dāliddiyaṇ vepullam agamāsi; dāliddiye vepullaṇ gate adinnādānaṇ vepullam agamāsi.” —*D.* ii, 68.

11. “Devatā tassa nepuññaṇ  
Pakāsetuṇ mahājane  
Chādesuṇ potthakaṇ, so pi  
Dvattikkhattum pi taṇ akā.” —*Mhv.* xxxvii, 238.

12. “Tassa khipantassa nāsikā asidhārāya paṭihatā dvidhā chijji.” —*J. Asilakkhaṇa.*

### New Words

*Akā* = did. *v.*

*Adinnādāna* = theft; *lit.*  
taking what is not  
given. *n.*

*Adhana* = poor. *adj.*

*Adhiṭṭhāti* = resolves;  
determines. *v.*

*Anuppadiyamāna* = be-  
ing given. *pr.p.*

*Abhipīlita* = ailing; op-  
pressed by. *p.p.*

*Avidūra* = near. *adj.*

(*Asi-*) *dhārā* = blade (of  
a sword). *f.*

*Upacināti* = collects;  
gathers. *v.*

*Upasevitvā* = having  
taken (the medicine).  
*abs.*

*Khipanta* = sneezing;  
(throwing). *pr.p.*

*Carita* = living; life;  
wandering. *n.*

*Chādeti* = conceals; co-  
vers. *v.*

*Chijjati* = is cut; is bro-  
ken. *v.*

*Thapetvā* = except; hav-  
ing placed. *abs.*

*Tato paṭṭhāya* = thence;  
since then. *in.*

*Dāliddiya* = poverty. *n.*

*Dullabha* = rare; diffi-  
cult to get. *adj.*

*Nānāsattha* = various  
sciences. *n.*

*Nimminivā* = having  
created. *abs.*

*Pakāseti* = declares ;  
makes known. *v.*

*Paṭilabhitvā* = having  
regained. *abs.*

*Paṭihata* = being knocked  
against. *p.p.*

*Panthaka* = name of a  
monk; *lit.* wayfarer. *m.*

*Pavedana* = announce-  
ment. *n.*

*Pipphaliguhā* = a cave  
named after a pippali  
tree. *f.*

*Pharitvā* = having diffus-  
ed. *abs.*

*Mahājana* = the public.  
*m.*

*Yāva* = until. *in.*

*Ramma* = charming. *adj.*

*Sākacchā* = interview ;  
discussion. *f.*

### TRANSLATE INTO PALI

#### USING DERIVATIVES WHERE IT IS POSSIBLE

1. “ At that time the heretical sect of wandering ascetics met together on the fourteenth, fifteenth and eighth day of the half-month, and recited their doctrine.” —*B.T.* 402.

2. “ At that moment Visākhā, then some fifteen or sixteen years of age, came to that place on her way to bathe in the river, being decked in all her ornaments and attended by five hundred maidens.” —*Ibid.* 455.

3. “ Your attendant women came running to this hall, and did not get their garments and ornaments wet. But you did not run at all.” —*Ibid.* 456.

4. “ Then, O priests, I proceeded on my wanderings from place to place, and drew near to Benares, to the deer-park Isipatana, and to where the band of five priests was.” —*Ibid.* 343.

5. “ Now the world in perishing, perishes seven times in succession by fire, and the eighth time by water ; and then again seven times by fire, and the eighth time by water.” —*Ibid.* 329.



6. “ Now after these beings have begun to eat the savoury earth, by degrees some become handsome and some ugly. Then the handsome despised the ugly.” —*Ibid.* 325.

7. “ When thus a long time has elapsed, here and there the ponds of water dry up. Then, one by one the fishes and the turtles also die and are reborn in the Brahma world ; likewise the inhabitants of the hells.” —*Ibid.* 321.

8. “ Such a bird flies in an easterly direction, in a southerly direction, in a westerly direction, in a northerly direction, towards the zenith and to the intermediate quarters, and if it sees land anywhere about it flies thither.” —*Ibid.*

9. “ Now the report that the elder had been murdered by highwaymen spread over all the continent of India, and king Ajātasattu dispatched spies to hunt for them.” —*Ibid.* 223.

10. “ But they could not all agree ; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. And these five persons became known as the ‘ Band of Five Elders.’ ” —*Ibid.* 53.

### New Words

*Agrees* = samanunño  
bhavati or anujānāti. *v.*

*Anywhere about* = yattha  
katthaci. *in.*

*Attendant woman* = sevi-  
kā ; parivāritthī. *f.*

*Begun* = āraddha. *p.p.*

*By degrees* = anukka-  
mena. *ad.*

*Intermediate quarter* =  
anudisā. *f.*

*Inhabitant of hell* = nera-  
yika. *m.*

*Deer-park* = migadāya.  
*m.*

*Dispatched* = vissajjesi ;  
pesesi. v.

*Drys up* = sussati. v.

*Elapsed* = atikkanta.  
p.p.

*Garments and ornaments*  
= vatthābharāṇa. n.

*Gets wet* = temeti. v.

*Handsome* = abhirūpa.  
adj.

*Highwayman* = pantha-  
ghātaka. m.

*In succession* = paṭipā-  
ṭiyā. ad.

*Land* = thala. n.

*Likewise* = tath'eva. in.

*Meets together* = sannipa-  
tati. v.

*Moment* = khaṇa. m.

*One by one* = ekeka. adj.

*Perishing* = vinassanta.  
pr.p.

*Proceeds* = sañcarati. v.

*Recites* = sajjhāyati. v.

*Remaining* = avasesa.  
adj.; avasiṭṭha. p.p.

*Report* = pavatti. f.

*Savoury earth* = paṭha-  
vojā. f.

*Sect* = gaṇa ; nikāya. m.

*Sixteen years of age* =  
solasavassika. adj.

*Spy* = carapurisa. m.

*To hunt* = pariyesituṇ.  
inf.

*Spreads* = pattharati. v.

*Turtle* = kacchapa. m.

*Ugly* = virūpa ; dubbaṇ-  
ṇa. adj.

*Wandering ascetic* = pa-  
ribbājaka. m.

*Zenith* = uddhaṇ. in.



## THE PRIMARY DERIVATIVES OR KITAKAS

**140.** Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of *Kita*; hence these derivatives are called *Kitakas*.

*A.* Both Primary and Secondary derivatives are treated as nouns (*i.e.*, as adjectives and substantives). Some indeclinables, too, are found in them.

*B.* The difference between the (1) *Primary* and the (2) *Secondary* derivatives is :

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

**141.** The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of *sandhi*, assimilation, and strengthening are regularly applied.

**142.** All *Kitaka* suffixes are divided into (1) *Kiccas* and (2) *Kitas*.

(1) The suffixes, by which the passive participles are formed, are called *Kiccas*. They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called *Kitas*. They are numerous.

## (1) Kicca Suffixes

We treat *Kicca* suffixes first because they are few in number.

-tabba, -anīya, ṇya, ṇiya, -tayya and -icca are *Kiccas*.

143. “ -tabba ” or “ -anīya ” may be annexed to all the roots to form potential participles expressing a passive meaning.

KarA (to do) + tabba = *kattabba* or *kātabba*.

(In one place *r* of the root is assimilated to the first consonant of the suffix ; in the other *r* is elided and the first vowel is lengthened).

KarA + anīya = *karaṇīya* (that should be done).

Su (to hear) + tabba = *sotabba*.

Su + anīya = *savaṇīya* (that should be heard).

(In both places the vowel of the root is strengthened ; and in the second instance the strengthened vowel becomes *av*).

For more examples of this kind see § 73 of the First Book.

144. “ ṇya ” and “ ṇiya ” are suffixed to some roots to form passive participles. (*ṇ* is the sign indicative of strengthening).

A. When the last vowel of the root is elided before *ṇya*, and *ya* of the suffix is connected with the last consonant, both of them undergo a change. With roots ending in *h* (*a*), *y* of the suffix is interchanged with the last consonant of the root.

B. In some roots the final palatal (*c*, *j*), is gutturalized (into *k*, *g*, respectively).



The changes they undergo are :

dhya becomes jjha		
dya	„	jjha
mya	„	mma
jya	„	jjha
gya	„	gga
cya	„	kya

### Examples

Vada (to say) + nya = vadya = *vajja* (what should be said ; fault ; musical instrument).

Gamu (to understand) + nya = gamya = *gamma* (what should be understood).

Khāda (to eat) + nya = khādyā = *khaḥja* (what should be eaten ; hard food).

Yuja (to yoke or join) + nya = yojya = *yogga* (what should be yoked ; a chariot ; fitting).

Vaca (to say) + nya = vācya = *vākya* (what should be spoken ; a sentence).

Gaha (to take) + nya = gahya = *gayha* (what should be taken).

Garaha (to despise) + nya = *gārayha* (what should be despised).

C. Nya after the roots ending in ā, i and ī becomes **eyya**.

Dā (to give) + eyya = *deyya* (what should be given).

Pā (to drink) + eyya = *peyya* (what should be drunk).

Ji (to conquer) + eyya = *jeyya* (what should be conquered).

Nī (to lead) + eyya = *neyya* (what should be led).

### Niya

Kara (to do) + niya = *kāriya* (what should be done ; work).

Hara (to carry) + ñiya = *hāriya* (what should be carried).

Mara (to kill) + ñiya = *māriya* (what should be killed).

**145. “ -icca ” and “ -tayya ” are suffixed only to form a limited number of words.**

Kara + icca = *kicca* (that should be done ; business).

Ar of the root is elided before the suffix.

Ñā (to know) + tayya = *ñātayya* (what should be known).

Paḍa (to go) + tayya = *paṭṭayya* (what should be arrived or attained).

### Exercise 23

#### TRANSLATE INTO ENGLISH

#### AND POINT OUT THE PRIMARY DERIVATIVES

1. Khajja-bhojja-leyya-peyya-vasena catubbidhā honti manussānaṃ āhārā.

2. “ Sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo.”—*Dh. A. i*, 398.

3. “ Patikule vasantiyā nāma anto aggi bahi na niharitabbo ; bahi aggi anto na pavesetabbo ; dadantass’ eva dātabbaṃ ; adadantassa na dātabbaṃ.”—*Ibid. i*, 397.

4. “ Sudassaṃ vajjaṃ aññesaṃ,  
Attano pana duddasaṃ.”—*Dhp. 252*.

5. “ Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanetabbā ; yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭigahetvā . . . dhovitvā paṭisāmetabbaṃ.”—*V. i*, 46.



6. “Kālass’ eva uṭṭhāya upāhanā omuñcitvā . . . dantakatṭhaṇ dātabbaṇ, mukhodakaṇ dātabbaṇ, āsanaṇ paññāpetabban.”—*Ibid.* 46.

7. “Nāhaṇ taṇ gamanena lokassa antaṇ ñātayyaṇ datṭhayyaṇ pattayyan ti vadāmi.”—*A.* ii, 48.

8. “Puññaṃ ākaṅkhamānena  
Deyyaṇ hoti vijānatā.”—*S.* i, 18.

9. Mahāsamudde asaṅkheyyā macchakacchapā, appameyyo udakakkhandho ca atthi.

10. “Taṇ sutvā itaro: ‘Bhāriyaṇ vata me sāhasikaṇ ananucchavikaṇ kammaṇ katan’ ti bāhā paggayha kandanto . . . ahosi.”—*Dh.* A. i, 17.

### New Words

*Ananucchavika* = inappropriate. *adj.*

*Anta* = end. *m.*

*Appameyya* = immeasurable. *pt.p.*

*Asaṅkheyya* = innumerable. *pt.p.*; the highest number. *n.*

*Ākaṅkhamāna* = wishing. *pr.p.*

*Upajjhāya* = preceptor (to a monk). *m.*

*Upāhana* = sandals. *m.*

*Omuñcitvā* = having taken off or removed. *abs.*

*Kandanta* = crying aloud. *pr.p.*

*Khandha* = a great mass; trunk (of a tree). *m.*

*Gantabba* = should be gone. *pt.p.*

*Gamana* = going; walking. *ger.*

*Catubbidha* = fourfold. *adj.*

*Datṭhayya* = what should be seen. *pt.p.*

*Dantakatṭha* = toothbrush; a stick to cleanse teeth. *n.*

*Duddasa* = difficult to see. *adj.*

*Dosa* = fault; misdeed. *m.*

*Nīharitabba* = what should be taken out. *pt.p.*

*Paññāpetabba* = what  
should be prepared.  
*pt.p.*

*Paṭiggahetvā* = having  
received or taken. *abs.*

*Paṭisāmetabba* = what  
should be set in order.  
*pt.p.*

*Patikula* = husband's  
family. *n.*

*Pavesetabba* = what  
should be entered or  
taken in. *pt.p.*

*Pīta* = drunk. *p.p.*

*Mukhodaka* = water to  
wash the face. *n.*

*Leyya* = (food) what  
should be licked. *pt.p.*

*Vata* = certainly. *in.*

*Vijānanta* = knowing.  
*pr.p.*

*Sāhasika* = hasty. *adj.*

*Sudassa* = easy to see.  
*adj.*

*Sodhetabba* = what should  
be cleared or inquired.  
*pt.p.*

### TRANSLATE INTO PALI

1. The work that is to be done today should not be kept for tomorrow.

2. If I am to be killed my children will become orphans.

3. The king whose word should be obeyed is to be respected by all

4. This man can be seen in the town every day.

5. She should be brought to her mother.

6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.

7. Again and again the prince tried to raise the bow that could not be moved by any one.

8. Where lives the boy who should not be sent to his father's house ?

9. Innumerable fishes live in the river that can be crossed near the village.



10. Alms should be given to virtuous monks by the laymen and the laywomen.

### New Words

<i>Crossable</i> = taranīya. <i>pt.p.</i>	<i>Should be kept</i> = ṭhape- tabba. <i>pt.p.</i>
<i>Killed</i> = mārita. <i>p.p.</i>	<i>Should be obeyed</i> = anu- vattitabba. <i>pt.p.</i>
<i>Layman</i> = upāsaka. <i>m.</i>	<i>Should be sent</i> = pese- tabba. <i>pt.p.</i>
<i>Laywoman</i> = upāsikā. <i>f.</i>	<i>Should be brought</i> = āha- ritabba. <i>pt.p.</i>
<i>Measurable</i> = meyya. <i>adj.</i>	<i>Thinkable</i> = cinteyya. <i>pt.p.</i>
<i>Movable</i> = cālaniya. <i>pt.p.</i>	<i>To raise</i> = ukkhipituṇ. <i>inf.</i>
<i>Orphan</i> = amātāpitika. <i>adj.</i>	
<i>Seen</i> = diṭṭha <i>p.p.</i>	

### (2) Kita Suffixes

#### PRESENT PARTICIPLES

146. “ -nta ” and “ -māna ” may be suffixed to all roots or bases in order to form Present Participles.

The following roots change their forms before some suffixes :—

<i>GamU</i> (to go)	becomes	<i>gaccha</i>
<i>IṣU</i> (to wish)	,,	<i>iccha</i>
<i>DisA</i> (to see)	,,	<i>passa</i> , or <i>dakkha</i>
<i>Pā</i> (to drink)	,,	<i>piba</i> or <i>piva</i>
<i>Thā</i> (to stand up)	,,	<i>tiṭṭha</i>
<i>Dā</i> (to give)	,,	<i>dada</i>
<i>Ñā</i> (to know)	,,	<i>jāna</i>
<i>KarA</i> (to do)	,,	<i>kuru</i> or <i>kubba</i>

Gaccha + nta = *gacchanta* (going).

Ichha + nta = *icchanta* (willing or wishing).

Passa + nta = *passanta* (looking ; seeing).

Dissa + māna = *dissamāna* (appearing ; seen).

Titṭha + māna = *titṭhamāna* (standing).

Dada + māna = *dadamāna* (giving).

Jāna + nta = *jānanta* (knowing).

Kuru + māna = *kurumāna* (doing).

(Before -nta kara does not change itself but takes the conjugational sign o).

Kara + o + anta = *karonta* (doing).

Bhava + māna = *bhavamāna* (being).

*Bhava* is the base formed from *bhū* (to be).

For the declension of these and other present participles see §§ 50 and 51 of the First Book.

### PAST PARTICIPLES

**147.** “ ta, ” “ tavantu ” and “ tāvī ” may be suffixed to all roots to form Past Participles.

In most cases the last consonant (together with the last vowel) is elided before these suffixes, and t of the suffix is sometimes reduplicated.

Bhuja (to eat) + ta = *bhutta* (eaten).

Bhuja + tāvī = *bhuttāvī* (having eaten).

Bhuja + tavantu = *bhuttavantu* (having eaten).

A. As -tavantu and -tāvī are seldom used, we shall here deal only with -ta.

Muca (to free) + ta = *mutta* (released ; freed).

Tapā (to heat) + ta = *tatta* (heated).

Pada (to go) + ta = *patta* (arrived ; attained).

Mada (to intoxicate) + ta = *matta* (intoxicated).



YujA (to join) + ta = *yutta* (endowed with ; joined).

SupA (to sleep) + ta = *sutta* (slept).

**B. Where “ -ta ” is not reduplicated but the end of the root is elided :**

KarA (to do) + ta = *kata* (done).

MarA (to die) + ta = *mata* (dead).

ManA (to think) + ta = *mata* (thought ; idea ; known).

HanA (to kill) + ta = *hata* (killed).

GamU (to go) + ta = *gata* (gone).

RamU (to sport) + ta = *rata* (amused ; delighted).

**C. Sometimes “ -ta ” undergoes a change together with the last consonant of the root.**

**(1) s + ta becomes -ṭṭha**

DasA (to bite) + ta = *daṭṭha* (bitten ; stung).

KasA (to plough) + ta = *kaṭṭha* (ploughed).

HasA (to laugh) + ta = *haṭṭha* (delighted).

RusA (to be angry) + ta = *ruṭṭha* (provoked ; angry).

GhusA (to make a noise) + ta = *ghuṭṭha* (proclaimed).

Ā + kusA (to rebuke) + ta = *akkuṭṭha* (rebuked).

**(2) m + ta becomes -nta**

KhamU (to forbear) + ta = *khanta* (forgiven).

SamU (to pacify) + ta = *santa* (calmed).

BhamU (to reel) + ta = *bhanta* (swerving).

DamU (to subdue) + ta = *danta* (subdued).

Pa + kamU (to go) + ta = *pakkanta* (gone).

**(3) dh + ta becomes ddha**

BudhA (to know) + ta = *buddha* (known ; the person who knows).

Rudha (to obstruct) + ta = *ruddha* (obstructed).

(4) **bh + ta** becomes **ddha**

Labha (to get) + ta = *laddha* (obtained).

Lubha (to covet) + ta = *luddha* (covetous; greedy).

(5) **j + ta** becomes **gga**

Bhaja (to break) + ta = *bhagga* (broken).

Sanj + vija (to be agitated) + ta = *samvigga* (agitated).

## (6) Other irregular changes are :

Duha (to milk) + ta = *duddha* (milked).

Ruha (to ascend) + ta = *rūḷha* (ascended).

Majja (to polish) + ta = *maṭṭha* (polished).

Paca (to cook) + ta = *pakka* (cooked).

Vasa (to dwell) + ta = *vuttha* (dwelt).

*D.* Sometimes **-ta** changes the root before it, and it stands unchanged.

Jana (to produce) + ta = *jāta* (born).

Pā (to drink) + ta = *pīta* (drunk).

Ṭhā (to stand) + ta = *ṭhita* (stood).

Mā (to measure) + ta = *mīta* (measured).

*E.* **-ta** after some monosyllabic roots neither changes itself nor the root.

Bhū (to be) + ta = *bhūta* (been ; become).

Nī (to lead) + ta = *nīta* (led).

Bhī (to be afraid) + ta = *bhīta* (frightened).

Ñā (to know) + ta = *ñāta* (known).

Yā (to go) + ta = *yāta* (gone).

Ji (to conquer) + ta = *jita* (conquered).

Ci (to collect) + ta = *cita* (collected).

Nhā (to bathe) + ta = *nhāta* (bathed).

(Both **naha** and **nhā** are found in Pali).



**148.** Much more common and easier way to join “-ta ” to form a participle, is to insert an “ i ” between the root and the suffix.

This is mostly done after the roots ending with a.

PacA (to cook) + ta = *pacita* (cooked).

GahA (to take) + ta = *gahita* (taken).

Khāda (to eat) + ta = *khādita* (eaten).

Maṇḍa (to adorn) + ta = *maṇḍita* (adorned).

KathA (to tell) + ta = *kathita* (told).

Likha (to write) + ta = *likhita* (written).

**149.** “ -na ” is suffixed to some roots to form past participles. In many places n of the suffix is reduplicated and the last consonant of the root is elided. Sometimes i or ī is inserted between the root and the suffix.

n becomes ṇ when the last consonant of the root is r.

Chida (to cut) + na = *chinna* (cut ; broken).

Chada (to cover) + na = *channa* (covered).

Bhida (to break) + na = *bhinna* (broken).

Ni + sada (to sit) + i + na = *nisinna* (sat).

Tara (to cross) + i + na = *tiṇṇa* (gone ashore).

Pūra (to fill) + na = *punṇa* (full).

Jara (to decay) + i + na = *jiṇṇa* (decayed).

Dā (to give) + i + na = *dinna* (given).

Khī (to exhaust) + na = *khīṇa* (exhausted).

Dī (to be miserable) + na = *dīna* (miserable ; mean).

Lū (to cut) + na = *lūna* (cut ; mowed).

Pa + hā (to eliminate) + ī + na = *pahīna* (eliminated).

Āsa (to sit) + ī + na = *āsīna* (sat).

150. Many of these past participles have two different forms.

*Root:* paca : *pacita* ; *pakka* (cooked).

„ hara : *harita* ; *haṭa* (carried).

„ vasa : *vasita* ; *vuttha* (lived ; dwelt).

„ ñā : *jānita* ; *ñāta* (known).

„ laga (to adhere) : *lagita* ; *lagga* (adhered).

„ kasa : *kasita* ; *kaṭṭha* (ploughed).

„ tapa : *tāpita* ; *tatta* (heated).

„ pusa (to nurse) : *posita* ; *puṭṭha* (brought up).

„ chida : *chindita* ; *chinna* (cut).

„ dusa (to corrupt) : *dūsita* ; *duṭṭha* (corrupted).

„ puccha (to question) : *pucchita* ; *puṭṭha*  
(asked ; questioned).

„ rusa : *rosita* ; *ruṭṭha* (enraged).

„ gupa (to protect) : *gopita* ; *gutta* (protected).

## Exercise 24

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES

1. “Sumedhatāpaso iddhimā ti jānantā udakabhinnokāsaṇ sallakkhetvā : ‘ tvaṇ imaṇ ṭhānaṇ alaṇkarohī ’ ti vatvā adaṇsu.”—*J. Nidāna*.

2. “Evaṇ nisinne Bodhisatte sakala-dasasahassacakkavāḷe devatā sannipatitvā . . . Bodhisattaṇ nānappakārāhi thutīhi abhitthuniṇsu.”—*Ibid*.

3. “Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhita nikkhamanti, na evaṇ Bodhisatto. —*Ibid*.



4. “Aparam pana ekadivasaṇ uyyānaṇ gacchanto tath’ eva devatāhi nimmitaṇ sunivatthaṇ supārutaṇ pabbajitaṇ disvā : ‘Ko nāma eso, sammā?’ ti sārathīṇ pucchi.”—*Ibid.*

5. “Ayaṇ Buddattāya abhinīhāraṇ katvā nipanno ; samijjhissati imassa patthanā ito kappa-satasahassādhi-kānaṇ catunnaṇ asaṅkheyyānaṇ matthake.”—*Ibid.*

6. “Kim me ekena tiṇṇena  
Purisena thāmadassinā ?”—*Buddhavaṃsa.*

7. “Dassanaṇ me atikkante  
Sa-saṅghe Lokanāyake  
Haṭṭho haṭṭhena cittaṇ  
Āsanā vuṭṭhahīṇ tadā.”—*Ibid.*

8. “Ubbiggā tasitā bhītā  
Bhantā vyathita-mānasā  
Mahājanā samāgama  
Dīpaṅkaram upāgamaṇ.”—*Ibid.*

9. “Tattha deva-manussa gandha-mālādīhi pūjaya-mānā : ‘Mahāpurisa, idha tumhehi sadiso añño natthi ; kut’ ettha uttaritara ?’ ti āhaṇsu.”—*J. Nidānakathā.*

10. “Ādittasmiṇ agārasmiṇ  
Yaṇ nīharati bhājanaṇ,  
Taṇ tassa hoti atthāya ;  
No ca yaṇ tattha ḍaḍḍhati.”—*S. i, 31.*

### New Words

*Atthāya* = for the welfare. *Dat. sing.*

*Abhitthuni* = praised. *v.*

*Abhinīhāra* = aspiration. *m.*

*Asuci* = dung; dirt, *m.* ;  
impure. *adj.*

*Āditta* = ablaze, *p.p.*

*Uttaritara* = higher ; nobler. *adj.*

*Upāgami* = came ; approached. *v.*

*Ubbigga* = agitated. *p.p.*

*Okāsa* = room ; place. *m.*

*Dayhati* = is burnt. *v.*

*Thāmadassī* = one who knows his strength. *m.*

*Thuti* = praise. *f.*

*Dassana* = sight. *n.*

*Nipanna* = laid (himself) down. *p.p.*

*Nimmita* = created. *p.p.*

*Paṭikkūla* = disgusting. *adj.*

*Matthake* = at the end. *loc.*

*Lokanāyaka* = universal lord, *i.e.*, the Buddha. *m.*

*Vyathita* = wavering. *p.p.*

*Sadisa* = equal. *adj.*

*Samāgama* = having gathered together. *abs.*

*Sa-saṅgha* = together with the community. *adj.*

*Samijjhati* = becomes successful. *v.*

*Sallakkhetvā* = having considered. *abs.*

*Sunivattha* = well dressed. *p.p.*

*Supāruta* = well robed. *p.p.*

### TRANSLATE INTO PALI

#### USING PARTICIPLES

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said : “ Your son Yasa, householder, has disappeared.”



5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. “Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds.”—*Ps.B.* 47.

7. “All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head.”—*B.T.* 457.

8. “The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dwell in her husband’s family.”—*Ibid.* 462.

9. “Migāra the treasurer rode in a conveyance behind the others, and beholding a great crowd of people following, he asked, ‘Pray, who are these?’”—*Ibid.* 463.

10. “So she entered the city standing in her chariot, and showing herself to the whole town.”—*Ibid.* 464.

### New Words

*Aged* = mahallaka ; vuddha. *adj.*

*Anointed* = abbhañjita.  
*p.p.*

*Announces* = āroceti. *v.*

*Applauds* = abhitthavati. *v.*

*As he went along* = use the locative of “gacchanta.”

*Battle field* = yuddhabhūmi. *f.*

*Bearing* = dhārenta.  
*pr.p.*

<i>Behind</i> = pacchato. <i>in.</i>	<i>Pray</i> (use an addressing word like <i>bho</i> here).
<i>Beholding</i> = passanta. <i>pr.p.</i>	<i>Respected</i> = garukata. <i>p.p.</i>
<i>Blown</i> (by wind) = vāyita.	<i>Roof-gable</i> = gopānasī. <i>f.</i>
<i>Conveyance</i> = yāna. <i>n.</i>	<i>Rules of conduct</i> = sikkhā. <i>f.</i> ; samācāra. <i>m.</i>
<i>Disappeared</i> = antarahita. <i>p.p.</i>	<i>Should be adopted</i> = vat-tetabba. <i>pt.p.</i>
<i>Driving</i> = pājenta. <i>pr.p.</i>	<i>Soiled</i> = malina ; paṅsumakkhita. <i>p.p.</i>
<i>Fallen</i> = patita. <i>p.p.</i>	<i>Splendour of teeth</i> = danta-kalyāṇa. <i>n.</i>
<i>Great crowd</i> = mahāsamūha. <i>m.</i>	<i>Talking</i> = kathenta. <i>pr.p.</i>
<i>Honoured</i> = mānita. <i>p.p.</i>	<i>Telling</i> = vadanta. <i>pr.p.</i>
<i>Leaning on a staff</i> = daṇḍa-parāyaṇa. <i>adj.</i>	<i>Tottering</i> = pavedhamāna. <i>pr.p.</i>
<i>Moves off</i> = apagacchati. <i>v.</i>	<i>Would be fitting</i> = yutta. <i>p.p.</i>
<i>Peasant</i> = gāmika ; jānapadika. <i>m.</i>	<i>Wounded</i> = paharita ; vanita ; khata. <i>p.p.</i>
<i>Praised</i> = abhitthuta ; pasāṇsita. <i>p.p.</i>	

### 3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. “ Na ” may be suffixed to transitive roots when there is an object before them.

Kumbhaṇ + kara + na = *kumbhakāra* (potter).

Rathaṇ + kara + na = *rathakāra* (chariot maker ; carpenter).

Ganthaṇ + kara + na = *ganthakāra* (author of a book).



Pattaṇ + gaḥa + ṇa = *pattagāha* (bearer of a bowl).

Sukhaṇ + kaṃu + ṇa = *sukhakāma* (seeking comfort).

Tantaṇ + ve + ṇa = *tantavāya* (weaver).

Kammaṇ + kara + ṇa = *kammakāra* (worker ; labourer).

A. Y is inserted between ṇa and the roots ending with a long ā.

Dānaṇ + dā + ṇa = *dānadāya* (alms-giver).

Dhaññaṇ + mā + ṇa = *dhaññamāya* (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.

Paca + ṇa = *pāka* (cooking).

Gaha + ṇa = *gāha* (taking).

Caja + ṇa = *cāga* (leaving ; forsaking).

Hara + ṇa = *hāra* (carrying).

**152.** -a, -aka, -ana, -āvī, and -tu are suffixed to the roots when there is an object before them.

### (1) Suffix -a

Dhammaṇ + dhara + a = *dhammadhara* (learned in the Norm).

Hitaṇ + kara + a = *hitakara* (benefactor ; advantageous).

Dinaṇ + kara + a = *dinakara* (sun ; maker of the day).

Dhanaṇ + gaḥa + a = *dhanuggaha* (archer).

Sabbaṇ + dā + a = *sabbada* (donor of everything).

Majjaṇ + pā + a = *majjapa* (drunkard).

When there are nouns in cases other than that of the object before the roots :—

Vane + cara + a = *vanacara* (a forester ; wanderer in forests).

Thale + ṭhā + a = *thalatṭha* (situated or living on the land).

Jale + ṭhā + a = *jalatṭha* (situated in or on the water).

Sirasmiṇ + ruha + a = *siroruka* (hair. *lit.*, grown on the head).

(2) -aka (sometimes requires strengthening).

Dā (to give) + aka = *dāyaka* (giver). y is inserted.

Nī (to lead) + aka = neaka = *nāyaka* (leader). e becomes āy.

Kara + aka = *kāraka* (doer).

Su + aka = soaka = *sāvaka* (hearer ; disciple). o becomes āv.

Pu (to clean) + aka = *pāvaka* (fire).

Gaha + aka = *gāhaka* (taker ; bearer).

Yāca + aka = *yācaka* (beggar).

Pāla + aka = *pālaka* (protector).

(3) Some gerunds are formed with “ -ana.”

Gaha + ana = *gahana* (taking ; holding).

Nanda (to be glad) + ana = *nandana* (rejoicing).

Bhuja (to eat) + ana = *bhojana* (food ; feeding).

Su + ana = *savaṇa* (hearing).

Paca + ana = *pacana* (cooking).

Bhū + ana = *bhavana* (becoming).

(4) -āvī

Bhayaṇ + disa (to see) + āvī = *bhayadassāvī* (one who sees danger). disa becomes dassa.

(5) -tu

A. Last consonant of the root before this is sometimes assimilated to t.

Kara + tu = *kattu* (doer ; maker ; author).



Hara + tu = *hattu* (carrier).

Bhara + tu = *bhattu* (supporter ; husband).

Gamu + tu = *gantu* (goer).

Vada + tu = *vattu* (sayer ; speaker).

Mana (to think) + tu = *mantu* (perceiver).

Ñā + tu = *ñātu* (knower).

Dā + tu = *dātu* (giver).

*B.* Sometimes strengthening of the first vowel occurs.

Chida + tu = *chettu* (cutter).

Ji (to conquer) + tu = *jetu* (conqueror).

Nī + tu = *netu* (leader).

Su + tu = *sotu* (hearer).

*C.* Affixed to bases :—

Pāle + tu = *pāletu* (protector).

Pālaya + tu = *pālayitu* (protector). *i* is inserted here.

Kāre + tu = *kāretu* (one who causes to do).

Hāre + tu = *hāretu* (one who causes to carry).

Māre + tu = *māretu* (killer).

**153.** *Ñī* is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).

Chattan + gaha + ñī = *chattagāhi* (bearer of an umbrella).

Annan + dā + ñī = *annadāyī* (giver of rice or food).

Pāpan + kara + ñī = *pāpakārī* (sinner).

Khīran + pā + ñī = *khīrapāyī* (a mammal ; one who drinks milk).

Satatan + kara + ñī = *satatakārī* (constant worker).

Sighan + yā (to go) + ñī = *sīghayāyī* (going quickly).

Dhamman + vada + ñī = *dhammavādī* (preacher ; righteous person).

154. “ Ra ” is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) Bhuja + gamU + ra = (bhujena gacchatī ti) *bhujago* (one which moves with its coils ; a serpent).

(2) Kuñja + ramU + ra = (kuñje ramatī ti) *kuñjaro* (one which enjoys in the bush ; an elephant).

(3) Kamma + jana + ra = (kammena jāto) *kammajo* (arisen through a previous action).

(4) Pañka + jana + ra = (pañke jāto) *pañkajo* (arisen from the mud ; a lotus).

(5) Thala + jana + ra = (thale jāto) *thalajo* (born or arisen on the land).

(6) Aṇḍa + jana + ra = (aṇḍato jāto) *aṇḍajo* (born from an egg ; a bird or serpent).

### Exercise 25

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “ Te jalatṭhe thalatṭhe ca  
Bhujage’ sītikotiyo  
Saraṇesu ca sīlesu  
Patitṭhāpesi Nāyako.”—*Mahāvamsa. I, 62.*
2. “ Annado balado hoti ;  
Vatthado hoti vaṇṇado ;  
Yānado sukhado hoti ;  
Dīpado hoti cakkhudo.  
So ca sabbadado hoti  
Yo dadāti upassayaṇ.”—*S. i, 32.*



3. “ Ārāmaropā vanaropā  
Ye janā setukārakā,  
Dhammaṭṭhā sīlasampannā  
Te janā saggaḡāmino.”—*S. i*, 33.
4. “ Gopuraṭṭhā tu Damilā  
Khipiṇsu vividhāyudhe,  
Pakkaṇ ayogulaṇ c’ eva  
Kaṭhitaṇ ca silesikaṇ.”—*Mahāvamsa XX V*, 30.
5. “ Vanacāri pure āsiṇ  
Satataṇ vanakammiko,  
Patthodanaṇ gaḡetvāna  
Kammantaṇ aḡamās’ aḡaṇ.”—*Apā*. 376.
6. “ Atīte Bārāṇasiyaṇ Brahmaḡatte rajjaṇ kārente  
Bodhisatto Kāsigaḡake kumbhakāra-kule nibbattitvā  
kumbhakāra-kammaṇ katvā putta-dāraṇ posesi.”—  
178th *Jātaka*.
7. “ So araṇṇato āḡacchante mālākāre disvā thokaṇ  
thokaṇ phāṇita-khaṇḡaṇ datvā uḡuṇkena pāṇiyaṇ  
adāsi.”—4th *Jātaka*.
8. “ Uyyānapālo tassa madhu-makkhita-tiṇesu  
paluddhabhāvaṇ ṇatvā anukkamena attānaṇ dassesī.”  
—14th *Jātaka*.
9. “ Mige anto pavitṭhe dvāraṇ pidahiṇsu. Migo  
manusse disvā kampaḡano maraṇabhaya-bhīto antoni-  
vesanaṇḡaṇe ādhāvati, paridhāvati.”—*Same Jātaka*.
10. Dinakare atthaṇḡacchante nisākare ca udente  
raṭṭhassa pālako, Buddhassa sāvako, mahārājā yāca-  
kānaṇ mahādānaṇ adāsi.

## New Words

*Attaṅgacchanta* = disappearing ; setting (down). *pr.p.*

*Antonivesanaṅgaṇa* = inner court ; surrounded compound. *n.*

*Ayogula* = iron ball. *m.*

*Ādhāvati* = runs here and there. *v.*

*Ārāma* = garden. *m.*

*Āsim* = (I) was. *v.*

*Upassaya* = house. *m.*

*Uyyānapāla* = gardener. *m.*

*Uḷunka* = ladle. *m.*

*Kaṭhita* = boiling hot. *p.p.*

*Kammanta* = work. *m.*

*Gopuraṭṭha* = stood on the gate-tower. *adj.*

*Thoka* = a little ; small. *adj.*

*Dāra* = wife. *m.*

*Dhammatṭha* = righteous. *adj.*

*Nisākara* = moon. *m.*

*Pakka* = boiled : heated. *p.p.*

*Patthodana* = a handful of rice. *m.*

*Paridhāvati* = runs around. *v.*

*Paluddha-bhāva* = allure-ment. *m.*

*Paviṭṭha* = entered. *p.p.*

*Posesi* = he supported. *v.*

*Phāṇita-khaṇḍa* = a crystal of candy ; piece of jaggery. *m.*

*Balada* = giver of the strength. *adj.*

*Yānada* = giver of conveyance. *adj.*

*Ropa* = planter. *m.*

*Vaṇṇada* = giver of complexion. *adj.*

*Vanakammika* = worker in the forest. *m.*

*Satataṃ* = constantly ; always. *ad.*

*Saggagāmī* = one who goes to heaven. *adj.*

*Saraṇa* = refuge. *n.*

*Sīlasampanna* = virtuous ; observing the precepts. *adj.*

*Silesikā* = gum. *f.*

## TRANSLATE INTO PALI

## USING PRIMARY DERIVATIVES

1. Potters, garland-makers, carpenters, goldsmiths and other artisans lived in olden days not inside the cities but in suburbs outside them.



2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. “ But now, surrounded by her children and her children’s children, she walks singing round and round the building.”—*B.T.* 479.

7. “ When Visākhā heard the word ‘ saints ’ she was greatly delighted . . . But when she came to the place where they were eating, and beheld them, she was angry with the treasurer.”—*B.T.* 465.

8. “ Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings . . . lord of the four quarters of the earth, conqueror, the protector of his people.”—*L.G.B.* 217.

9. “ There they passed the day in paying honour, reverence, respect and homage to the remains of the Exalted One with dancing and hymns, and music, and with garlands and perfumes ; and in making canopies.”—*Ibid.* 229.

10. “ When he had thus spoken the venerable Ānanda said to the wanderer Subhadda : Enough, friend

Subhadda, trouble not the Tathāgata. The Exalted One is weary.”—*Ibid.* 220.

### New Words

<i>Artisan</i> = sippī. <i>m.</i>	<i>Paying honour</i> = sakka- ronta. <i>pr.p.</i>
<i>Building</i> = geha ; pāsā- da. <i>m.</i>	<i>Paying respect</i> = mā- nenta. <i>pr.p.</i>
<i>District</i> = padesa. <i>m.</i>	<i>Remains (of the Exalted One)</i> = (Tathāgata)- sarīra. <i>n.</i>
<i>Enough</i> = alaṇ. <i>in.</i>	<i>Round and round</i> = pari- samtato. <i>in.</i>
<i>Goldsmith</i> = suvaṇṇa- kāra. <i>m.</i>	<i>Singing</i> = gāyanta. <i>pr.p.</i>
<i>(Had been) swept</i> = sam- majjita ; sammatṭha. <i>p.p.</i>	<i>Thing</i> = upakaraṇa ; bhaṇḍa. <i>n.</i>
<i>(Had been) spread</i> = at- thata. <i>p.p.</i>	<i>To support</i> = bharituṇ. <i>inf.</i>
<i>(Had been) placed</i> = tha- pita. <i>p.p.</i>	<i>Troubles</i> = viheseti. <i>v.</i>
<i>Hymn</i> = gīta. <i>n.</i>	<i>Wanderer</i> = sañcāraka ; paribbājaka. <i>m.</i>
<i>Jewelled throne</i> = maṇi- pallaṅka. <i>m.</i>	<i>Weary</i> = kilanta. <i>adj.</i>
<i>Mat</i> = kilaṅja. <i>m.</i>	
<i>Not able</i> = asamattha. <i>adj.</i>	

### 4. PRIMARY DERIVATIVES THAT ARE INDECLINABLE

155. “ -tuṇ ” and “ -tave ” are suffixed to the roots or the bases in order to form infinitives. (-tave is employed only in verse).

(1) They are joined with an additional *i* to the roots ending in *a* and *u*.

(2) They are directly added to the roots ending in *ā*.



(3) The last consonant of some roots is assimilated to t of the suffixes.

(4) Strengthening of the first vowel sometimes takes place before these.

(1) “ -tuṇ ” with an additional i

Paca + i + tuṇ = *pacitum* (to cook).

Khāda + i + tuṇ = *khāditum* (to eat).

Hara + i + tuṇ = *haritum* (to carry).

Dhāvu + i + tuṇ = *dhāvitum* (to run).

(1) Added to the bases

Suṇa + i + tuṇ = *suṇitum* (to hear).

Bujjha + i + tuṇ = *bujjhikum* (to understand).

Jāna + i + tuṇ = *jānitum* (to know).

Chinda + i + tuṇ = *chinditum* (to cut).

(2) After the roots ending in ā

Dā + tuṇ = *dātum* (to give).

Pā + tuṇ = *pātum* (to drink).

Thā + tuṇ = *thātum* (to stand).

Ñā + tuṇ = *ñātum* (to know).

Yā + tuṇ = *yātum* (to go).

Root **kara** becomes **kā** before these ; then it is treated as a root ending in ā.

Kā + tuṇ = *kātum* (to do).

Kā + tava = *kātave* (to do).

(3) Where assimilation occurs and the radical vowel is strengthened :

Kara + tuṇ = *kattum* (to do).

Chida + tuṇ = *chettum* (to cut).

Bhuja + tuṇ = *bhottum* (to eat ; to enjoy).

Pada + tuṇ = *pattum* (to arrive or attain).

Hara + tuṇ = *hattum* (to carry).

Vada + tuṇ = *vattum* (to say).

Gamu + tuṇ = *gantum* (to go).

Labha + tuṇ = *laddhum* (to get).

Budha + tuṇ = *boddhum* (to perceive).

In the last two examples both **bh + t** and **dh + t** have become **ddh**.

(4) Where “t” is not doubled and strengthening of the vowel takes place :

Nī + tuṇ = *netum* (to lead or carry).

Ji + tuṇ = *jetum* (to conquer).

Su + tuṇ = *sotum* (to hear).

Hū + tuṇ = *hotum* (to be or become).

156. To the causal bases, and the bases of the seventh conjugation, ending in a, these suffixes are joined with the help of an i. They are directly added to those bases ending in e.

### Causal bases

Kāre + tuṇ = *kāretum*.

Kāraya + i + tuṇ = *kārayitum* (to cause to do).

Mārāpe + tuṇ = *mārāpetum*.

Mārāpaya + i + tuṇ = *mārāpayitum* (to cause to kill).

Gāhe + tuṇ = *gāhetum*.

Gāhāpaya + i + tuṇ = *gāhāpayitum* (to cause to take).

### Bases of the Seventh Conjugation

Core + tuṇ = *coretum*.

Coraya + i + tuṇ = *corayitum* (to steal).

Pāle + tuṇ = *pāletum*.

Palaya + i + tuṇ = *pālayitum* (to protect or govern).

Dese + tuṇ = *desetum*.

Desaya + i + tuṇ = *desayitum* (to preach).



**157. Indeclinable active past participles—or gerunds or absolutives, according to some modern grammarians—are formed with the suffixes -tvā, -tvāna, -tūna, -ya and -tya.**

(1) These may be joined to the roots or bases by means of a connecting i.

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

**(1) Joined to the roots by means of i :**

PacA + i + tvā = *pacitvā* (having cooked).

KarA + i + tvāna = *karitvāna* (having done).

VandA + i + tūna = *vanditūna* (having bowed down).

**(1) Joined to the bases :**

BhuñjA + i + tvā = *bhuñjitrā* = (having eaten).

SayA + i + tvāna = *sayitrāna* (having slept).

SuṇA + i + tūna = *suṇitūna* (having heard).

JahA + i + tvā = *jahitrā* (having abandoned).

**(2) Where the last consonant is dropped :**

KarA + tvā = *katvā* (having done).

HanA + tvā = *hatvā* (having killed).

Bhuja + tvā = *butvā* (having eaten).

PaḍA + tvā = *patvā* (having come or arrived).

CaḥA + tvā = *catvā* (having abandoned).

ChidA + tvā = *chetvā* (having cut or broken).

BhidA + tvā = *bhetvā* (having broken or opened).

**(3) Final vowel shortened or strengthened :**

Dā + tvā = *datvā* (having given).

Nī + tvā = *netvā* (having carried).

Hū + tvā = *hutvā* (having been).

Ñā + tvā = *ñatvā* (having known).

Thā + tvā = *thatvā* (having stood or stayed).

**(4) T of the suffix is dropped or changed :**

Disa + tvā = *disvā* (having seen).

Labha + tvā = *laddhā* (having got).

**(5) Where nothing but the elision of the final vowel of the root has taken place :**

Hana + tvā = *hantvā* (having killed).

Mana + tvā = *mantvā* (having thought).

Nī + tvā = *nītvā* (having carried).

Yā + tvā = *yātvā* (having gone).

Pā + tvā = *pātvā* (having drunk).

In gamU + tvā = *gantvā* (having gone) m is changed to n.

**158. -ya is assimilated, in many cases, to the last consonant of the root ; it is directly added to the roots ending in a long vowel.**

**(1) Directly added :**

Ā + dā + ya = *ādāya* (having taken).

Pa + hā + ya = *pahāya* (having abandoned).

Ā + nī + ya = *ānīya* (having brought).

Ā + ñā + ya = *aññāya* (having known).

**(2) Assimilated with the preceding consonant :**

Ā + gamU + ya = *āgamya* = *āgamma* (having come).

Ni + sada + ya = *nisadya* = *nisajja* (having sat).



$\bar{A} + \text{kamU} + \text{ya} = \text{akkamya} = \text{akkamma}$  (having trodden).

$\text{U} + \text{pada} + \text{ya} = \text{uppadya} = \text{uppajja}$  (having been born or arisen).

$\text{Upa} + \text{labha} + \text{ya} = \text{upalabbhya} = \text{upalabbha}$  (having got).

$\text{Pa} + \text{mada} + \text{ya} = \text{pamadya} = \text{pamajja}$  (having delayed ; being negligent).

$\bar{A} + \text{rabha} + \text{ya} = \bar{\text{a}}\text{rabhya} = \bar{\text{a}}\text{rabbha}$  (having begun ; on account of : concerning).

$\text{Pa} + \text{visa} + \text{ya} = \text{pavisya} = \text{parissa}$  (having entered).

$\text{Vi} + \text{bhaja} + \text{ya} = \text{vibhajya} = \text{vibhajja}$  (having divided).

(3) -y is interchanged with the last consonant if the latter is “ h ” :

$\bar{A} + \text{ruha} + \text{ya} = \bar{\text{a}}\text{ruhya} = \bar{\text{a}}\text{ruyha}$  (having ascended).

$\text{Ga} + \text{ha} + \text{ya} = \text{gahya} = \text{gayha}$  (having taken).

$\text{Sa} + \text{muh} + \text{ya} = \text{sammuhya} = \text{sammuyha}$  (having forgotten).

$\text{Pa} + \text{gaha} + \text{ya} = \text{paggahya} = \text{paggayha}$  (having raised or held up).

(4) Sometimes -y is reduplicated :

$\text{Vi} + \text{nī} + \text{ya} = \text{vineyya}$  (having removed).

$\text{Vi} + \text{ci} + \text{ya} = \text{viceyya}$  (having considered).

**159.** -tya is always changed to cca together or without the last consonant of the root.

$\text{Upa} + \text{hana} + \text{tya} = \text{upahacca}$  (having vexed).

$\bar{A} + \text{hana} + \text{tya} = \bar{\text{a}}\text{hacca}$  (having knocked or struck).

$\text{Paṭi} + \text{i (to go or know)} + \text{tya} = \text{paṭicca}$  (following upon ; on account of).

Anu + vida + tya = *anuvicca* (having known or considered).

Ava + i + tya = *avecca* (having understood).

Upa + i + tya = *upecca* (having come near).

Ni + pada + tya = *nipacca* (having bowed down).

Ni + hana + tya = *nihacca* (having knocked down).

San + kara + tya = *sakkacca* (carefully; respectfully).

Vi + vica + tya = *viricca* (having separated).

### Exercise 26

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “Raññā pana vandite Bhagavantaṃ avanditvā  
ṭhātuṃ samattho nāma eko pi Sākiyo nāhosi.”—*J. Nidāna*.

2. Rājā saṃvigga-hadayo hatthena sāṭakaṃ saṇṭha-  
pento turita-turitaṃ nikkhamitvā vegena gantvā Bhaga-  
vato purato ṭhatvā āha : . . . Kiṃ ettakānaṃ bhikkūnaṃ  
na sakkā bhattaṃ laddhun ti saññaṃ karitthā ? ti.”  
—*Ibid.*

3. “Andha-bāla-pitaṇṇaṃ nissāya evarūpaṃ Buddhaṃ  
upasaṅkamitvā . . . dānaṃ vā dātuṃ dhammaṃ vā  
sotaṃ nālatthaṃ ; aññaṃ kattabbaṃ natthi ti manam  
eva pasādesi.”—*Dh. A. i, 27.*

4. “Bhikkhū tassa gharadvārena gacchantā taṃ  
saddaṃ sutvā vihāraṃ gantvā Satthusantike nisinnā  
evam āhaṃsu.”—*Ibid. i, 127.*

5. “Tato so tatiye vasse  
Nāgindo Maṇiakkhiko  
Upasaṅkamma Sambuddhaṃ  
Saha saṅghaṃ nimantayi.”—*Mahāvamsa—i, 71.*



6. “ Bhūsāpetvāna nagaṇaṇ  
Gantvā saṅghaṇ nimantiya,  
Gharan netvāna bhojetvā  
Datvā sāmaṇakaṇ bahuṇ :  
Satthārā desito dhammo  
Kittako ? ti apucchatha.”—*Ibid.* I. 76.
7. “ Bhavanā abhinikkhamma  
Addasaṇ Lokanāyakaṇ.”—*Apa.*
8. “ Sac’ āyaṇ putto tumhe paṭicca jāto, ākāse tiṭ-  
ṭhatu ; no ce patitvā maratū ti.”—*J. Kaṭṭhahāri.*
9. Vivicc’ eva kāmehi vivicca akusalehi dhammehi  
paṭhamajjhānaṇ upasampajja viharati.
10. “ Sabbe saṅgamma mantetvā  
Mālaṇ kubbanti Satthuno.”—*Apa.* 56.

### New Words

*Addasaṇ* = I saw. *v.*

*Andha-bāla* = very foo-  
lish. *adj.*; (*lit.* blindly).

*Apucchatha* = (he) asked.  
*v.*

*Abhinikkhamma* = hav-  
ing come out. *abs.*

*Upasampajja* = having  
attained or been or-  
dained. *abs.*

*Upasaṅkamma* = having  
approached. *abs.*

*Ettaka* = this much. *adj.*

*Evarūpa* = of this sort ;  
such. *adj.*

*Kāma* = sensual pleasure.  
*m.*

*Kittaka* = how much. *adj.*

*Kubbati* = does. *v.*

*Turita-turitam* = quick-  
ly. *ad.*

*Nāginda* = Nāga chief.  
*m.*

*Nālattham* = (I) did not  
get. *v.*

*Nimantayī* = he invited. *v.*

*Nimantiya* = having in-  
vited. *abs.*

*Bhavana* = mansion. *n.*

*Bhūsāpetvā* = having  
caused to be decorated.  
*abs.*

*Mantetvā* = having con-  
sulted. *abs.*

<i>Vandita</i> = worshipped. <i>p.p.</i>	<i>Saññaṃ karoti</i> = thinks. <i>v.</i>
<i>Vegena</i> = speedily. <i>ad.</i>	
<i>Sanḡamma</i> = having gathered together. <i>abs.</i>	<i>Sāmaṇaka</i> = things that are suitable for the use of monks. <i>adj.</i>
<i>Sanḡhapenta</i> = adjusting. <i>pr.p.</i>	

### TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES WHERE IT IS POSSIBLE

1. The farmers having ploughed the field and sowed paddy expected to have a good harvest.

2. All righteous people should make up their minds to do justice even to their enemies.

3. Having found no preceptor in that monastery, the monk approached the Master in order to obtain a topic for meditation.

4. How much money should one have to make a mansion of seven storeys.

5. Having fallen from the top of a tall tree, the lad broke his right arm, but there was none to take him to a physician.

6. I shall make a strong determination to win the hearts of my friends.

7. Calling him a fool and idiot the citizens drove him out of the capital.

8. If you cannot be good, you should at least try not to be bad.

9. Both, in this world and in the next, the sinner having suffered the results of his (evil) actions, courses through *samsāra* for a long time.



10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahatship.

### New Words

*At least* = antamaso. *ad.*

*Calling (a fool)* = (bālo ti) vadantā. *pr.p.*

*Capital (city)* = rājadhāni. *f.*

*Determination, strong* = adhiṭṭhāna. *n.*

*Doubt* = kaṅkhā ; vicikicchā. *f.*

*Expects* = āgameti. *v.*

*Good, bad* = (use here) dhammika, adhammika. *adj.*

*Harvest* = dhaññaphala. *n.*

*Having sowed* = vapitvā. *abs.*

*Having suffered* = anubhavitvā ; vinditvā. *abs.*

*Idiot* = elamūga. *m.*

*Increasing* = vaddhenta. *pr.p.*

*Justice* = yutti. *f.*

*Leaving off* = (use here) vitaritvā. *abs.*

*Practises* = rakkhati : paṭipajjati. *v.*

*Right (arm)* = dakkhiṇa- (bāhu). *m.*

*Righteous* = dhammika. *adj.*

*Should have* = labhitabba. *pt.p.*

*Should make up (the mind)* = (cittaṃ) paṇidhitabbaṃ or kātabbaṃ. *pt.p.*

*Top* = matthaka ; agga. *m.*

*Topic for meditation* = kammaṭṭhāna. *n.*

*To win the hearts* = manañ gahetuṃ.

# VOCABULARY

## PALI - ENGLISH

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### ABBREVIATIONS

<i>m.</i>	masculine	<i>pr.p</i>	present participle
<i>f.</i>	feminine	<i>p.p.</i>	past participle
<i>n.</i>	neuter	<i>pt.p</i>	potential participle
<i>3.</i>	of three genders	<i>abs.</i>	absolutive
<i>in.</i>	indeclinable	<i>ger.</i>	gerund
<i>adj.</i>	adjective	<i>ad.</i>	adverb
<i>v.</i>	verb	<i>int.</i>	infinitive

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Akaraṇa *ger.* not doing.

Akā *v.* did.

Akkamati *v.* treads upon.

Akkamma *abs.* having trodden upon.

Akkuṭṭha *p.p.* rebuked.

Akkha *adj.* having eyes. (Only in compounds).

Akkharasamaya *m.* science of reading and writing.

Akkhāta *p.p.* told ; preached.

Agāra *n.* house.

Agga *m.* top ; end. *adj.* chief : foremost

Aggala *n.* latch ; cross-bar.

Agghīyati *v.* is esteemed.

Aṅga *n.* limb ; part.

Aṅgarakkhaka *m.* bodyguard.

Aṅgāra *m.* charcoal.

Accanta *adj.* most ; exceeding ; sheer.

Accayena *ad.* after the lapse of  
Accha *m.* bear.

Acchindīyati *v.* is plundered.

Ajjatana *adj.* belonging to the present time ; modern.

Ajjhagamā *v.* he attained ; understood.

Ajjhāvasati *v.* dwells.

Ajjhokāsa *m.* open air.

Aññatara *adj.* certain.



- Aññatitthiya *m.* (persons) of other faiths.  
 Aññathā *ad.* in another way.  
 Aññāya *abs.* having known or understood.  
 Atṭhakathā *f.* commentary.  
 Addhateyya *m.*  $2\frac{1}{2}$ ; three minus a half.  
 Addhuḍḍha *m.*  $3\frac{1}{2}$ ; four minus a half.  
 Aṇḍaja *m.* bird; serpent.  
 Ataramāna *pr.p.* being un-hurried.  
 Atikaṭuka *adj.* very severe.  
 Atikkanta *p.p.* far spent; gone over; elapsed.  
 Atikkamati *v.* surpasses; goes beyond.  
 Atikkāmeti *v.* spends (time).  
 Atichatta *n.* special umbrella.  
 Atimahanta *adj.* immense.  
 Atirocati *v.* outshines.  
 Ativisitṭha *p.p.* exquisite.  
 Ativuṭṭhi *f.* excess of rain.  
 Atisundara *adj.* excellent.  
 Attaja *m.* son.  
 Attabhāva *m.* state of a being; personality.  
 Attamana *adj.* glad.  
 Attha *m.* welfare; profit; meaning; setting; necessity.  
 Atthaṅgama *m.* setting down.  
 Atthata *p.p.* spread.  
 Attharati *v.* spreads.  
 Atthāya *dat. sing.* (of attha) for (the purpose of).  
 Atra *ad.* here.  
 Atha *in.* thereupon.  
 Adinnādāna *n.* theft.  
 Addhamāsa *m.* a fortnight.  
 Addhā *m.* a long time; a long path, *ad.* certainly.  
 Addhāna *n.* highroad.  
 Adhana *adj.* poor.  
 Adhikatarussāha *m.* utmost care.  
 Adhigacchissa *v.* (he) would have attained.  
 Adhigaccheyya *v.* (he) would attain or get.  
 Adhiṭṭhāti *v.* resolves; determines.  
 Adhiṭṭhāna *ger.* determination.  
 Adhipati *m.* master; superior.  
 Adhirāja *m.* emperor.  
 Adhivasati *v.* lives.  
 Adhivāsanā *f.* assent; endurance.  
 Anagāriya *n.* homelessness.  
 Anattamana *adj.* displeased; irritated.  
 Ananucchavika *adj.* inappropriate.  
 Anapāyinī *f.* which does not leave; not deserting.  
 Anariya *adj.* ignoble.  
 Anasana *n.* abstinence from food; fasting.  
 Anāgata *m.* future time. *adj.* future.  
 Anātha *adj.* destitute.  
 Anicca *adj.* impermanent.



Anukaraṇa *ger.* imitation.

Anukkama *m.* order.

Anukkamati *v.* follows.

Anukkamena *ad.* by degrees ;  
in order. \

Anugata *p.p.* followed by.

Anugantun *inf.* to accompany.

Anuggaha *m.* help.

Anucchavika *adj.* suitable ; fit.

Anuññāta *p.p.* allowed.

Anutappati *v.* repents.

Anudita *p.p.* not risen.

Anudisā *f.* intermediate quar-  
ter.

Anupaddava *adj.* free from  
danger.

Anupubbena *ad.* in regular  
order ; by degrees ; in due  
course.

Anuppatta *p.p.* arrived ; at-  
tained.

Anuppadiyamāna *pr.p.* being  
given.

Anuppabandha *m.* recurring  
series.

Anubandhati *v.* chases.

Anubhavanta *pr.p.* suffering ;  
enjoying.

Anumati *f.* assent ; approval.

Anuyuñjati *v.* gives oneself up  
to ; practises.

Anuvattitabba *pt.p.* should be  
obeyed.

Anuvassan *ad.* year by year ;  
annually.

Anuvādeti *v.* translates.

Anuvicca *abs.* having consi-  
dered.

Anuvitakketi *v.* ponders.

Anusaya *m.* predisposition.

Anusāsati *v.* advises ; admo-  
nishes.

Anusāsana *ger.* admonition.

Anussarati *v.* remembers.

Anussaranta *pr.p.* remember-  
ing.

Anūhata *p.p.* not destroyed.

Aneka *adj.* many.

Anta *m.* end.

Antaradhāyati *v.* disappears.

Antarahita *p.p.* disappeared.

Antarāya *m.* danger.

Antare *loc.* among.

Antima *adj.* final.

Antogāma *n.* inner village.

Antovassa *n.* (time within)  
the rainy season.

Anvaddhamāsaṇ *ad.* once a  
fortnight.

Anveti *v.* follows.

Apakāra *m.* injury ; mischief.

Apakkanta *p.p.* gone away.

Apakkamati *v.* deviates.

Apagacchati *v.* moves off ;  
departs.

Apagata *p.p.* removed.

Apaciti *f.* reverence.

Apacināti *v.* diminishes ; makes  
less.

Apadatā *f.* feetlessness.

Apanīta *p.p.* removed.



Aparabhāge *loc.* afterwards.  
 Aparādha *m.* crime.  
 Apākaṭa *adj.* unknown.  
 Api *in.* even ; also.  
 Apidhāna *n.* lid.  
 Apeti *v.* moves aside.  
 Appaka *adj.* few (in quantity).  
 Appaṭipuggala *adj.* unrivalled.  
 Appatīta *p.p.* vexed.  
 Appassuta *adj.* ignorant.  
 Appoṭhenta *pr.p.* clapping hands.  
 Abbuda *m.* contention ; (*lit.* tumour).  
 Abbūlha *p.p.* drawn out ; removed.  
 Abbha *n.* cloud.  
 Abbhañjita *p.p.* annointed.  
 Abbhantara *n.* inner part.  
 Abbhācikkhana *n.* slandering.  
 Abbhuggantvā *abs.* having jumped up.  
 Abbhuyyāti *v.* marches against.  
 Abbhokāsa *m.* open air.  
 Abhavi *v.* became ; was.  
 Abhavissā *v.* (he) would have been.  
 Abhikkantatara *adj.* more brilliant.  
 Abhikkamati *v.* proceeds.  
 Abhijjhālu *adj.* covetous.  
 Abhiññāta *p.p.* distinguished : well-known.  
 Abhiṇhaṇ *ad.* often ; not seldom.  
 Abhitthavati *v.* applauds.

Abhitthuta *p.p.* praised.  
 Abhitthunāti *v.* praises.  
 Abhidhamma *m.* special doctrine.  
 Abhidhāvati *v.* runs against.  
 Abhinandati *v.* finds pleasure in ; rejoices ; approves of.  
 Abhinikkhamati *v.* leaves (the household life) ; renounces.  
 Abhinīharati *v.* brings forth.  
 Abhinīhāra *m.* aspiration.  
 Abhipīlita *p.p.* oppressed ; ailing.  
 Abhimukha *adj.* facing : opposite. *n.* presence.  
 Abhiramati *v.* enjoys.  
 Abhirati *f.* delight.  
 Abhiramanta *pr.p.* enjoying.  
 Abhirūpa *adj.* handsome.  
 Abhirūhana *ger.* ascending ; mounting ; embarking.  
 Abhivaḍḍhati *v.* increases.  
 Abhivādeti *v.* salutes ; bows down.  
 Abhisambujjhati *v.* attains the perfect knowledge.  
 Abhisambodhi *f.* perfect knowledge.  
 Amātāpitika *adj.* orphan.  
 Ambho *in.* (a particle used in addressing equals).  
 Aya *m.n.* iron.  
 Ayopelā *f.* iron-safe.  
 Ayya *m.* lord ; noble person.  
 Ara *n.* spoke.  
 Araha *adj.* worthy.



Arahatta *n.* the highest stage of the Path ; sainthood.

Arahanta *m.* saint.

Ariya *m.* noble person ; one who has attained the Path.

Ariyasacca *n.* Noble Truth.

Aroga *adj.* healthy.

Alattha *v.* (he) got.

Alabbhaneyya *adj.* unobtainable.

Alan *in.* enough.

Allīna *adj.* clinging.

Avajānāti *v.* despises.

Avatthā *f.* occasion.

Avamāneti *v.* despises.

Avarodhaka *m.* besieger.

Avasarati *v.* comes to ; arrives at ; enters.

Avasiṭṭha *p.p.* remaining ; left over.

Avasitta *p.p.* besprinkled.

Avaharati *v.* steals.

Avāṅsira *adj.* head downward ; headlong.

Avāpurīyati *v.* is opened.

Avidita *p.p.* unknown.

Avidūra *adj.* near.

Avisesaṇ *adj.* alike.

Avecca *abs.* having understood.

Avera *m.* friendliness. *adj.* benevolent.

Asakkonta *pr.p.* unable.

Asakkhi *v.* he was able.

Asaṅkheyya *adj.* innumerable.

Asappurisa *m.* wicked person.

Asi *v.* (thou) art.

Asuci *m.* dirt ; excreta. *adj.* impure.

Asnāti *v.* eats.

Assattha *m.* fig tree.

Assabhaṇḍaka *n.* horse-trappings. *m.* a groom.

Assama *m.* hermitage.

Assasālā *f.* stable.

Assāda *m.* taste ; enjoyment.

Assāsa *m.* consolation ; breathing in.

Assosi *v.* he heard.

Ahata *p.p.* new ; (*lit.* not spoiled or soiled).

Ahāsi *v.* carried ; took by force.

Ahosi *v.* he was.

Ākaṅkhamāna *pr.p.* desiring ; wishing.

Ākiṇṇa *p.p.* full of ; scattered with.

Ākirati *v.* scatters over.

Ākiranta *pr.p.* pouring.

Ākoṭeti *v.* knocks on or at.

Āgacchanta *pr.p.* coming.

Āgata *p.p.* come. *ger.* coming.

Āgantuka *m.* stranger.

Āgantukāma *adj.* willing to come.

Āgamana *ger.* arrival.

Āgameti *v.* expects.

Ācariya *m.* teacher.

Ācikkhati *v.* says ; informs.

Āṇatta *p.p.* bidden.

Āṇā *f.* command.



Āṇāpeti *v.* bids.

Ātapa *m.* heat of the sun.

Ādāya *abs.* having taken.

Ādi *m.* beginning. *in.* et cetera ;  
(*lit.* beginning with).

Āditta *p.p.* ablaze.

Ādhāvati *v.* runs here and there.

Ādhipacca *n.* lordship ; domination.

Ānantarika *adj.* immediately following.

Āniya *abs.* having brought.

Ānubhāva *m.* power.

Āpānamandala *n.* drinking or banqueting hall.

Āpāyika *adj.* pertaining to hell.

Ābādha *m.* sickness.

Ābharāṇa *n.* ornament.

Āmanteti *v.* calls ; addresses.

Āyatana *n.* sphere of sense.

Āyasmantu *adj.* venerable ;  
(*lit.* having a long life).

Āraddha *p.p.* begun.

Ārabbha *abs.* having begun.

Ārāma *m.* garden.

Ārūḷha *p.p.* ascended ; embarked.

Ārogya *n.* health.

Ārocetabba *pt.p.* should be informed.

Āroceti *v.* announces.

Ārohana *ger.* ascending.

Ālinda *m.* terrace.

Āvasathāgāra *n.* resthouse.

Āvahāti *v.* brings.

Āvāheti *v.* brings a woman in marriage.

Āvuṇāti *v.* fixes on to ; strings.

Āvuso *in. voc.* brethren.

Āsanna *adj.* near.

Āsaya *m.* abode.

Āsiñcati *v.* sprinkles ; pours.

Āsiñcanta *pr.p.* sprinkling ; pouring.

Āsīna *p.p.* seated.

Āha *v.* said ; told.

Āhacca *abs.* having struck.

Āharitabba *pt.p.* should be brought.

Āharāpeti *v.* causes to bring.

Icchati *v.* wishes.

Icchanta *pr.p.* wishing ; desiring.

Icchita *p.p.* wanted.

Itṭha *adj.* agreeable.

Īṇa *n.* debt.

Iti *in.* thus.

Itthaṇ *in.* thus.

Iddhibala *n.* supernatural power.

Iddhimantu *adj.* possessed of supernatural power.

Indriya *n.* sense.

Iha *in.* here.

Ukkā *f.* torch ; meteor.

Ukkāsitvā *abs.* having coughed.

Ukkujjeti *v.* turns upward.

Ukkhipati *v.* raises ; throws up

Uggaṇhāpeti *v.* teaches.

Uggaṇhitukāma *adj.* willing to learn.



Ugghoseti *v.* shouts out.

Uccināti *v.* selects.

Ucchindati *v.* cuts off ; breaks up ; destroys.

Uju *adj.* straight ; honest.

Uṭṭhahati *v.* rises ; stands up.

Uṭṭhāya *abs.* having risen.

Utugūṇa *m.* climate.

Uttama *adj.* noble ; highest ; greatest.

Uttamaṅga *m.* head ; (*lit.* the highest limb).

Uttaritara *adj.* higher ; nobler.

Uttariṇ *ad.* further.

Udapādi *v.* it arose.

Udaya *m.* increase ; rise.

Udariya *n.* undigested food (in the stomach).

Uddhapāda *adj.* feet upward.

Uddhaṇ *ad.* zenith.

Upakāra *m.* help.

Upakkama *m.* means ; expedience.

Upakkamati *v.* strives.

Upakkiliṭṭha *p.p.* dirty.

Upagacchati *v.* reaches.

Upacināti *v.* collects ; gathers.

Upajjhāya *m.* preceptor.

Upaṭṭhāka *m.* servitor.

Upaṭṭhāna *n.* attending ; nursing.

Upaṭṭhita *p.p.* approached ; attended.

Upatthambheti *v.* supports ; helps.

Upaddava *m.* danger ; harm.

Upanagara *n.* suburb.

Upanayhati *v.* wraps in.

Upanisīdati *v.* sits near.

Upanissāya *abs.* depending on.

Upanīta *p.p.* represented ; presented to.

Upanīyati *v.* is brought near.

Upaparikkhanta *pr.p.* enquiring ; inspecting.

Upamāna *n.* comparison.

Upari *in.* over ; overhead.

Upalabbha *abs.* having got.

Upalimpeti *v.* bedaubes ; smears.

Upavāda *m.* blaming.

Upasaṅkanta *p.p.* approached.

Upasaṅkamanta *pr.p.* approaching.

Upasaṅkamitvā *abs.* drawing near.

Upasampadā *f.* acquiring ; accomplishment ; higher ordination.

Upasevanā *f.* pursuit.

Upassaya *m.* abode ; dwelling.

Upasevati *v.* associates ; takes (medicine).

Upahacca *abs.* having vexed.

Upāgāmi *v.* approached ; came.

Upāsaka *m.* layman ; devotee.

Upāsikā *f.* female devotee ; laywoman.

Upāhana *m.* sandals.

Upecca *abs.* having approached.



- Upasathakamma *n.* observance of 8 precepts.  
 Uppajja *abs.* having been born.  
 Uppajjissa *v.* (he) would have been born.  
 Uppanna *p.p.* born; arisen.  
 Uppādita *p.p.* produced; raised.  
 Ubbigga *p.p.* agitated.  
 Ubhayathā *ad.* in both ways.  
 Ummagga *m.* tunnel; wrong path.  
 Uyyāna *n.* park; garden.  
 Uyyojeti *v.* sends away.  
 Ura *m.n.* breast.  
 Uraga *m.* serpent.  
 Ussava *m.* festival.  
 Ussahati *v.* endeavours; attempts; strives.  
 Ussahanta *pr.p.* trying.  
 Ussāpeti *v.* raises.  
 Ussāraṇā *f.* causing to move back.  
 Uluṅka *m.* ladle.  
 Ekaka *adj.* lonely; single.  
 Ekakkhattuṇ *ad.* once.  
 Ekakkhika *adj.* one-eyed.  
 Ekacca *adj.* some.  
 Ekadhā *ad.* in one way.  
 Ekamantaṇ *ad.* aside.  
 Ekaṇsena *ad.* in all probability.  
 Ekībhāva *m.* unity.  
 Ekeka *adj.* one by one; each.  
 Ettaka *adj.* this much.  
 Eva *in.* only.  
 Evam eva *in.* just so.  
 Evarūpa *adj.* of this sort.  
 Evaṇ *in.* thus; as follows.  
 Eḷamūga *m.* idiot.  
 Okāsa *m.* place; room; space.  
 Okirati *v.* strews; scatters.  
 Okirāpeti *v.* causes to scatter.  
 Okkamati *v.* goes down into; falls into (sleep, etc.).  
 Ogha *m.* torrent.  
 Oja *m.n.* splendour; sap.  
 Ojavantu *adj.* rich in sap; nourishing.  
 Otaranta *pr.p.* getting down.  
 Otāra *m.* chance; slip; fault.  
 Odhi *m.* limit.  
 Onamati *v.* bends down.  
 Onīta *p.p.* removed from.  
 Obhāsa *m.* lustre; light.  
 Omuñcati *v.* takes off (shoes, etc.); unfastens.  
 Orasa *adj.* self-begotten.  
 Olambīyati *v.* is hung.  
 Ovaraka *m.* apartment.  
 Osāna *adj.* final; (osāne = finally).  
 Kaṅkhā *f.* doubt.  
 Kacavara *m.* refuse.  
 Kacchapa *m.* turtle.  
 Kañcuka *m.* mantle.  
 Kaṭacchu *m.* spoon.  
 Kaṭṭha *p.p.* ploughed.  
 Kaṭhita *p.p.* boiling hot.  
 Kaṇiṭṭha *adj.* younger; youngest.  
 Katipaya *adj.* few; several.



Kattabba *pt.p.* fit to be done.

Kattun *inf.* to do.

Kathenta *pr.p.* talking ; saying.

Kanaka *n.* gold.

Kantanta *pr.p.* spinning.

Kantāra *m.* desert.

Kandanta *pr.p.* crying aloud.

Kappa *m.* aeon.

Kappeti *v.* caparisons ; cuts ; with *jīvikaṇ* = gains a livelihood.

Kama *m.* order ; method.

Kampati *v.* trembles ; shivers.

Kampamāna *pr.p.* trembling.

Kampeti *v.* shakes ; causes to flutter.

Kambala *m.n.* blanket.

Kamma *n.* action.

Kammakkhaya *m.* exhaustion of karma.

Kammaṭṭhāna *n.* topic for meditation.

Kammanta *m.* business ; work.

Karaṇḍa *m.* casket.

Karahaci *in.* perhaps ; sometimes.

Karīyati *v.* is done.

Karoti *v.* performs.

Kasana *ger.* ploughing.

Kasita *p.p.* ploughed.

Kasmā *in* why.

Kahaṇ *ad.* where.

Kahāpaṇa *m.* a gold coin (value of which was about Re. 1.50 or 2s).

Kāṇa *adj.* blind (in one eye).

Kātabba *pt.p.* fit to be done.

Kātave *inf.* to do.

Kāma *m.* sensual pleasure.

Kāmaṇ *ad.* surely ; certainly.

Kāyika *adj.* bodily.

Kāraka *m.* doer.

Kārita *p.p.* caused to be built.

Kāriya *n.* business.

Kāresi *v.* caused to do or to be built.

Kālass *eva* = early.

Kāsāva *n.* orange-coloured garment. *adj.* dyed with reddish yellow.

Kāsika *adj.* make in Kāsi (territory).

Kikī *f.* blue jay.

Kicca *n.* work ; business.

Kiñci *in.* something.

Kiṇīyati *v.* is bought.

Kittaka *adj.* how much.

Kiṇ su *in.* an interrogative particle.

Kilañja *m.* mat.

Kilanta *p.p.* weary ; fatigued.

Kuñjara *m.* elephant.

Kuṇḍikā *f.* pitcher.

Kuṇī *adj.* crooked-handed.

Kudācanaṇ *in.* sometimes.

Kuppamāna *pr.p.* being angry or irritated.

Kumuda *n.* white water-lily.

Kumbhakāra *m.* potter.

Kurumāna *pr.p.* doing.



- Kulaputta *m.* clansman ; son of a respectable family.  
 Kulaparivaṭṭa *n.* generation.  
 Kusa *m.* a kind of fragrant grass.  
 Kusala *adj.* clever. *n.* merit.  
 Kūjita *p.p.* resounding with.  
 Kūṭa *n.* peak ; sledge hammer.  
 Kūpa *m.* well.  
 Kokila *m.* cuckoo.  
 Koṭṭhaka *m.* a closet ; an enclosure.  
 Ko ci (*indefinite pronoun*) someone.  
 Kosalla *n.* cleverness.  
 Kriyā *f.* action ; verb.  
 Khacita *p.p.* studded with.  
 Khajja *n.* hard food ; sweet-meat.  
 Khajjati *v.* is eaten.  
 Khajjopanaka *m.* fire-fly.  
 Khaṇa *n.* moment.  
 Khaṇḍa *m.* piece.  
 Khata *p.p.* dug ; wounded.  
 Khattiya *m.* warrior. *adj.* of the warrior caste.  
 Khanta *p.p.* forgiven.  
 Khandha *m.* great mass ; trunk (of a tree, etc.).  
 Khandhāvāra *m.* camp.  
 Khalu *in.* indeed.  
 Khāṇu *m.* stump.  
 Khādita *p.p.* eaten.  
 Khinna *p.p.* disappointed.  
 Khipati *v.* hurls ; casts away ; throws.  
 Khipanta *pr.p.* sneezing.  
 Khīṇa *p.p.* exhausted.  
 Khīrapāyāsa *m.* milk-rice.  
 Kheda *m.* despair.  
 Khepetvā *abs.* having wasted.  
 Gajjanta *pr.p.* roaring.  
 Gaṇa *m.* crowd ; sect.  
 Gaṇika *adj.* having a following.  
 Gaṇikā *f.* courtesan.  
 Gaṇhāti *v.* takes.  
 Gantabba *pt.p.* should be gone.  
 Ganthakāra *m.* author.  
 Ganthāvali *f.* literature.  
 Gandha *m.* odour.  
 Gandhodaka *n.* scented water.  
 Gabbha *m.* chamber ; embryo.  
 Gamana *ger.* going ; walking.  
 Gayha *pt.p.* should be taken.  
 Garahita *p.p.* despised.  
 Garukātabba *pt.p.* should be respected.  
 Garukata *p.p.* (being) respected.  
 Garugabbhā *f.* pregnant (woman).  
 Gahana *ger.* hold ; a grasp.  
 Gā mavāsī *m.* villager.  
 Gāmika *m.* peasant ; villager.  
 Gāyati *v.* sings.  
 Gāyanta *pr.p.* singing.  
 Gārava *m.* respect ; heaviness ; homage.  
 Gāha *ger.* hold ; taking.  
 Gāhaka *m.* bearer ; taker.  
 Gāhāpeti *v.* causes to take.



- Gimhika *adj.* belonging to or suited for summer.
- Gilāna *adj.* sick *m.* a patient.
- Gilānūpama *adj.* similar to a patient.
- Gihī *m.* layman.
- Gīta *n.* song ; singing ; hymn.
- Gutta *p.p.* protected.
- Gelañña *n.* sickness.
- Geha *m.n.* house ; building.
- Gocara *m.* food ; object ; (*lit.* a pasture).
- Gotamī *f.* a woman of the Gotama clan.
- Gopānasī *f.* roof-gable.
- Gopita *p.p.* protected.
- Gopura *n.* gate tower.
- Gopeti *v.* guards ; protects.
- Ghaṭaka *m.* small water pot.
- Ghanaṇ *ad.* thickly.
- Gharāvāsa *m.* household life.
- Ghātika *adj.* mixed with ghee.
- Ghūṭṭha *p.p.* proclaimed.
- Ca *in.* and ; also.
- Cakkamagga *m.* path of a chariot (wheel).
- Cakkaratana *n.* wheel-gem.
- Cakkavattī *m.* universal monarch.
- Cakkavāḷa *m.* rock that encircles the world.
- Cakkāyudha *n.* disc ; sceptre-javelin.
- Cajati *v.* abandons ; leaves.
- Cajīyati *v.* is avoided or left.
- Catukka *n.* a group of four ; crossing of roads.
- Catubbidha *adj.* fourfold.
- Candana *n.* sandalwood.
- Camārī *m.* yak.
- Cara *m.* spy.
- Caranta *pr.p.* walking ; travelling.
- Carita *n.* life ; living.
- Calati *v.* moves ; totters.
- Cavati *v.* passes away ; dies.
- Cāga *m.* charity. *ger.* forsaking.
- Cārikā *f.* journey ; wandering.
- Cālaniya *p.p.* could be moved.
- Cita *p.p.* collected.
- Citaka *m.* pyre.
- Citta *adj.* spotted ; variegated.
- Cintayitvā *abs.* having thought.
- Cintā *f.* thought.
- Cinteyya *pt.p.* should be thought ; thinkable.
- Ciraṇ *ad.* a long time.
- Cīvara *n.* robe (of a monk).
- Cīyati *v.* is collected.
- Cuṇṇeti *v.* powders.
- Ceta *m.n.* thought.
- Cetiya *n.* pagoda ; shrine.
- Cetiyaṅgaṇa *n.* platform around a shrine.
- Cetopasāda *m.* gratification (of heart).
- Cora *m.* robber.
- Chadḍeti *v.* throws away.
- Chaṇa *m.* festival.
- Chanda *m.n.* metrics.



Channa *p.p.* covered.  
 Chavi *f.* upper skin.  
 Chaḷabhiññā *f.* six forms of  
     higher knowledge.  
 Chaḷaṇsa *adj.* hexagonal.  
 Chādeti *v.* conceals ; covers ;  
     thatches with.  
 Chijjati *v.* is cut or broken.  
 Chettu *m.* cutter.  
 Chettuṇ *inf.* to cut.  
 Jaṭiya *m.* an ascetic with mat-  
     ted hair.  
 Jaṭila *same as* jaṭiya.  
 Jaṇṇumatta *adj.* knee-deep.  
 Jana *m.* a person ; people.  
 Janatā *f.* populace.  
 Janapada *m.* country ; territory.  
 Jambudīpa *m.* India.  
 Jarā *f.* decay ; old age.  
 Jalanta *pr.p.* blazing ; shining.  
 Jalita *p.p.* glowing.  
 Java *m.* speed.  
 Jahāti *v.* abandons.  
 Jahāra *v.* he has left.  
 Jahitvā *abs.* having left ; leav-  
     ing.  
 Jāta *p.p.* born ; come into  
     existence.  
 Jāti *f.* birth ; sort ; kind.  
 Jānapadika *m.* peasant.  
 Jānanta *pr.p.* knowing.  
 Jāyati *v.* arises ; comes into  
     existence.  
 Jāyā *f.* wife.  
 Jiṇṇa *p.p.* decayed.

Jita *p.p.* conquered.  
 Jinanta *pr.p.* conquering.  
 Jināti *v.* wins.  
 Jīva *m.* life.  
 Jīvikā *f.* livelihood.  
 Jīvita *n.* life.  
 Jeyya *pt.p.* should be con-  
     quered.  
 Jotanta *pr.p.* glowing.  
 Jhāna *n.* trance ; meditation.  
 Jhāpita *p.p.* burnt.  
 Jhāma *adj.* charred.  
 Jhāyati *v.* ponders ; burns.  
 Ñatvā *abs.* having known.  
 Ñāṇa *n.* knowledge.  
 Ñātayya *pt.p.* should be known.  
 Ñāti *m.* relation.  
 Ñātu *m.* knower.  
 Ṭhapita *p.p.* placed.  
 Ṭhapetabba *pt.p.* should be  
     kept.  
 Ṭhapeti *v.* places ; keeps.  
 Ṭhapetvā *abs.* having kept ;  
     excepting ; barring.  
 Ṭhātuṇ *inf.* to stand.  
 Ṭhāna *n.* place ; position.  
 Ḍayhati *v.* is burnt.  
 Takkika *m.* logician.  
 Taṇḍulika *m.* rice-merchant.  
 Taṇhā *f.* lust ; thirst.  
 Tato nidānaṇ *ad.* on that  
     account.  
 Tatta *p.p.* heated.  
 Tattaka *adj.* that much ; of  
     the same amount.



- Tathā *in.* just so.  
 Tathāgata *m.* the Buddha (*lit.* Thus-gone).  
 Tathā pi *in.* even so ; but.  
 Tath 'eva *in.* likewise ; similarly.  
 Tad eva = same thing.  
 Tanoti *v.* extends ; expands.  
 Tantavāya *m.* weaver.  
 Tapa *m.n.* religious austerity.  
 Tapamāna *pr.p.* shining.  
 Tapassī *m.* hermit.  
 Tapodhana *m.* monk (*lit.* rich in asceticism).  
 Tama *m.n.* darkness.  
 Tamba *m.* brass. *adj.* brown.  
 Tambūla *n.* betel (leaf).  
 Taya *n.* a triad.  
 Taraṇīya *pt.p.* crossable.  
 Taramāna *pr.p.* crossing.  
 Tasmā *in.* therefore.  
 Tāta *m.* son ; father.  
 Tādisa *adj.* such.  
 Tāpasa *m.* hermit.  
 Tāpita *p.p.* heated.  
 Tārakā *f.* star.  
 Tārā *f.* star.  
 Tālapaṇṇa *n.* palmyra leaf ; ola.  
 Tāvataka *adj.* that much.  
 Tika *n.* a triad.  
 Titti *f.* satisfaction.  
 Titthiya *m.* heretical teacher. *adj.* heretical.  
 Tipiṭakapāli *f.* the Buddhist Canon (having three baskets or portions).  
 Tutṭha *p.p.* glad.  
 Tuṇhī *in.* silent.  
 Tutta *n.* a pike for guiding elephants.  
 Turitaṇ *ad.* quickly.  
 Turiya (-bhaṇḍa) *n.* musical instrument.  
 Teja *m.n.* heat.  
 Tejassī *m.* brilliant.  
 Temeti *v.* makes wet.  
 Tela *n.* oil.  
 Telika *m.* dealer in oil.  
 Thanapa *m.* infant.  
 Thala *n.* land.  
 Thalaja *adj.* born on the land.  
 Thāma *m.* strength.  
 Thuti *f.* praise.  
 Thūla *adj.* gross.  
 Thera *m.* elder (monk).  
 Thoka *adj.* a little ; few.  
 Thomenta *pr.p.* praising.  
 Dakkhiṇa *adj.* southern ; right (side).  
 Daṭṭhaya *pt.p.* should be seen.  
 Daddha *p.p.* burnt.  
 Daṇḍadīpikā *f.* torch.  
 Daṇḍika *adj.* having a stick.  
 Danta *p.p.* subdued.  
 Dantakaṭṭha *n.* tooth-brush ; a stick to clean teeth with.  
 Damiḷa *adj.* Tamil.  
 Dameti *v.* subdues.  
 Dayā *f.* kindness.



Dayālu *adj.* compassionate.

Dassana *ger.* sight ; seeing.

Dasseti *v.* shows.

Dassenta *pr.p.* showing.

Dahara *adj.* young.

Daḷha *adj.* tight ; firm.

Daḷidda *adj.* poor.

Dānapati *m.* liberal donor.

Dāyaka *m.* donor ; giver.

Dāyāda *m.* inheritance.

Dāra *m.* wife.

Dāraka *m.* child.

Dāliddiya *n.* poverty.

Dāru *n.* wood.

Dārumaya *adj.* wooden.

Diguṇa *adj.* twofold.

Dija *m.* bird ; a brahmin.

Dijagaṇa *m.* flock of birds.

Diṭṭha *p.p.* seen

Dinakara *m.* sun.

Dibba *adj.* divine ; heavenly ;  
celestial.

Dibbati *v.* plays.

Diyaddha *m.*  $1\frac{1}{2}$  ; two minus a  
half.

Dissanta *pr.p.* appearing.

Digharatta *n.* a long time.

Dīna *adj.* (*p.p.*) mean ; miser-  
able.

Dukkara *adj.* difficult.

Dukkhita *p.p.* miserable.

Duggandha *m.* bad smell.

Duṭṭa *p.p.* corrupted ; wicked.

Duddasa *adj.* difficult to see.

Duddha *n.* milk. *p.p.* milked.

Dubbanna *adj.* ugly.

Dubbala *adj.* feeble.

Dubbalya *n.* feebleness.

Dubbinīta *p.p.* ill-trained.

Duma *m.* tree.

Durakkhāta *p.p.* badly preach-  
ed.

Dullabha *adj.* rare.

Duvidha *adj.* of two kinds.

Dussa *n.* clothe.

Dussati *v.* vexes.

Dussīla *adj.* of bad character.

Dūta *m.* envoy ; messenger.

Dūrato *in.* from afar.

Dūsita *p.p.* corrupted.

Deyya *pt.p.* (thing) that should  
be given.

Deva *m.* god ; sire.

Devadūta *m.* heavenly messen-  
ger.

Dēvasika *adj.* daily.

Devāyatana *n.* temple (dedi-  
cated to a deity).

Desanā *f.* discourse.

Desenta *pr.p.* preaching.

Deha *m.n.* body.

Dovārika *m.* gate-keeper.

Dosa *m.* fault ; misdeed ; anger.

Dohaḷa *m.* longing of a preg-  
nant woman.

Dvaya *n.* a pair.

Dvika *n.* a pair.

Dvikkhattuṇ *ad.* twice.

Dhaja *m.* streamer ; banner.

Dahajālu *adj.* full of streamers.



Dhaññaphala *n.* harvest.  
 Dhanuggaha *m.* archer.  
 Dhamma *m.* Norm.  
 Dhammakathika *m.* preacher  
 of the Norm.  
 Dhammacakkhu *n.* eye of  
 wisdom.  
 Dhammatṭha *adj.* righteous.  
 Dhammarāja *m.* king of right-  
 eousness.  
 Dhammāsana *n.* pulpit.  
 Dhammika *adj.* righteous.  
 Dhaṅsati *v.* falls from ; sinks  
 down.  
 Dhātu *f.* relic ; element.  
 Dhārā *f.* blade (of a weapon) ;  
 torrent.  
 Dhārenta *pr.p.* bearing.  
 Dhunāti *v.* shakes ; destroys.  
 Dhuvan *ad.* sure ; surely.  
 Dhovana *ger.* washing.  
 Nagara *n.* town ; city.  
 Nagaravāsī *m.* citizen.  
 Nagga *adj.* naked.  
 Naṅgala *n.* plough.  
 Naṅguṭṭha *n.* tail.  
 Nacca *n.* dance.  
 Naccati *v.* dances.  
 Natṭha *p.p.* lost.  
 Nandana *ger.* rejoicing.  
 Nabha *m.n.* sky.  
 Namassaniya *pt.p.* should be  
 worshipped.  
 Namassamāna *pr.p.* worship-  
 ping.  
 Nava *adj.* fresh.

Navakathā *f.* novel.  
 Nahuta *n.* ten thousand.  
 Nāgara *m.* citizen. *adj.* belong-  
 ing to a city.  
 Nāṭakitthī *f.* dancing girl.  
 Nāgarika *m.* townsman. *adj.*  
 belonging to a town.  
 Nāṭikā *f.* actress.  
 Nātha *m.* lord. *adj.* able.  
 Nānappakāra *adj.* various ; of  
 different kinds.  
 Nānā *in.* various.  
 Nānāvanna *adj.* of various  
 colours ; multi-coloured.  
 Nābhi *f.* nave ; hub.  
 Nāyaka *m.* leader.  
 Nāvika *m.* sailor.  
 Nāvikī *f.* woman sailor.  
 Nikāya *m.* sect ; herd ; flock.  
 Nikkujjita *p.p.* turned down-  
 ward.  
 Nikkhamati *v.* departs ; goes  
 out.  
 Nikkhami *v.* he set forth ; depart-  
 ed.  
 Nikkhitta *p.p.* placed ; kept.  
 Nikhaṇīyati *v.* is buried.  
 Nikhāta *p.p.* dug out.  
 Nikhila *adj.* whole.  
 Nikhilavijjālaya *m.* university.  
 Nigacchati *v.* undergoes.  
 Nigaṇṭha *m.* naked ascetic.  
 Niggata *p.p.* departed.  
 Nigrodha *m.* banyan tree.  
 Nicaya *m.* heaping up.  
 Nidahita *p.p.* deposited.



Nidhīyati *v.* is deposited.

Nindati *v.* despises.

Nipanna *p.p.* lying down.

Nipuna *adj.* skilful.

Nipphanna *p.p.* made ; conditioned.

Nibaddhaṇ *adj.* always.

Nibbatta *p.p.* born ; arisen.

Nibbattati *v.* is born ; comes into existence.

Nibbatteti *v.* produces.

Nibbāṇa *n.* the *summum bonum* of the Buddhists.

Nibbindati *v.* becomes disgusted.

Nibbuta *p.p.* tranquilised ; peaceful.

Nimanteti *v.* invites.

Nimittapāṭhaka *m.* sooth-sayer.

Nimmala *adj.* stainless.

Nimmita *p.p.* created.

Nimmināti *v.* creates.

Niyāmita *p.p.* allotted.

Niyāmeti *v.* assigns.

Niyojati *v.* commissions.

Niyyati *v.* is led.

Niyyāti *v.* goes out.

Niyyānika *adj.* leading to (salvation).

Niraya *m.* hell.

Niravasesa *adj.* entire.

Niruttara *adj.* unparalleled ; making no reply.

Niroga *adj.* healthy.

Nivattha *p.p.* clad.

Nivāretuṇ *inf.* to avoid ; to stop.

Nivāsāpetuṇ *inf.* to cause to be robbed.

Nivāseti *v.* wears ; puts on a dress.

Nivāsetvā *abs.* having clad or robed (oneself).

Nivedeti *v.* informs.

Nivesana *n.* house ; lodging.

Nisajja *abs.* having sat.

Nisākara *m.* moon.

Nisinnaka *adj.* sitting.

Nissāya *in.* on account of ; concerning ; depending on.

Nissita *p.p.* connected with.

Nissitaka *adj.* dependent.

Nissenī *f.* ladder.

Nihacca *abs.* having knocked down.

Nīca *adj.* inferior.

Nītigantha *m.* law-book.

Nīyati *v.* is carried.

Nīla *adj.* blue ; dyed with blue.

Nīvaraṇa *n.* hindrance (to the progress of mind).

Nīharitabba *pt.p.* should be taken out or ejected.

Nīharitvā *abs.* having ejected.

Nūnaṇ *in.* certainly.

N'eka *adj.* many.

Netvā *abs.* having carried.

Nepuñña *n.* skill.

Nemi *f.* tyre.

Neyya *pt.p.* should be carried or understood.

Nerayika *adj.* born in or doomed to hell.



No *ce in.* else ; if not.  
 Nhāta *p.p.* bathed.  
 Pakāseti *v.* declares ; proclaims ; expresses.  
 Pakāsetuṇ *inf.* to manifest ; to declare.  
 Pakka *p.p.* boiled, heated ; ripe.  
 Pakkanta *p.p.* gone.  
 Pakkāmi *v.* went away.  
 Pakkosāpeti *v.* sends for.  
 Pakkositvā *abs.* having called near.  
 Pakkhālet *v.* washes ; rinses.  
 Pakkhipati *v.* puts in.  
 Paggharati *v.* oozes.  
 Paṅkaja *n.* lotus.  
 Paccassosi *v.* replied.  
 Paccakkhaṇ *ad.* face to face ; directly.  
 Paccantima *adj.* remote.  
 Paccāgacchati *v.* comes back.  
 Paccājāta *p.p.* born.  
 Paccuggamana *n.* going forth to meet.  
 Paccuṭṭheti *v.* rises from a seat.  
 Paccupaṭṭhāpeti *v.* regains (memory).  
 Pacchato *in.* behind.  
 Pacchima *adj.* western ; last.  
 Pajānāti *v.* knows clearly.  
 Pañcadasī *f.* 15th day of the month.  
 Pañña *adj.* wise.  
 Paññāpetabba *pt.p.* should be prepared.

Paññatta *p.p.* prepared ; laid down (rules, etc.)  
 Paññāvuddhi *f.* increase of wisdom.  
 Pañha 3. question.  
 Patākā *f.* flag.  
 Paṭikkamati *v.* retires ; goes back.  
 Paṭikkūla *adj.* disgusting.  
 Paṭikkhipati *v.* refuses.  
 Paṭikkhipana *ger.* refusal.  
 Paṭigaṇhāti *v.* accepts.  
 Paṭicca *in.* on account of.  
 Paṭicchanna *p.p.* covered with ; concealed.  
 Paṭicchāpesi *v.* handed over.  
 Paṭijāni *v.* promised.  
 Paṭiññā *f.* consent ; promise.  
 Paṭinissajjati *v.* gives up.  
 Paṭinivattati *v.* returns ; comes back.  
 Paṭipajjati *v.* practises.  
 Paṭipucchati *v.* asks again.  
 Paṭibhāti *v.* comes to one's mind.  
 Paṭiyatta *p.p.* prepared ; made ready.  
 Paṭiyādeti *v.* prepares.  
 Paṭirāja *m.* hostile king.  
 Paṭiladdhuṇ *inf.* to attain.  
 Paṭilabhati *v.* regains, attains.  
 Paṭivacana *n.* reply.  
 Paṭivedeti *v.* informs.  
 Paṭivedha *m.* attainment ; insight.



Paṭisaṅkharoti *v.* repairs.

Paṭisallīna *p.p.* gone into solitude.

Paṭisāmeti *v.* puts in order.

Paṭihata *p.p.* knocked against.

Paṭṭhāya *in.* beginning from ; since.

Paṭhiyati *v.* is read.

Paṇidahati *v.* longs for ; aspires to.

Paṇīta *adj.* delicious ; excellent.

Paṇḍicca *n.* erudition.

Paṇḍitācariya *m.* professor.

Pattharati *v.* spreads.

Patthitaṭṭhāna *n.* destination.

Pathika *m.* traveller.

Padakkhiṇā *f.* circum-ambulation.

Padaso *in.* word by word.

Padika *m.* pedestrian.

Paduṭṭha *p.p.* corrupt.

Padesa *m.* district ; province.

Padhaṅsiya *adj.* able to be violated.

Padhāna *adj.* chief ; foremost.

Panti *f.* line.

Payojayati *v.* makes use of ;  
employs ; engages.

Payojayissā *v.* had (he) engaged  
or employed.

Parakkama *m.* effort.

Parakkamati *v.* strives ; endea-  
vours.

Paraṇ *ad.* after.

Paraloka *m.* other world.

Parājeti *v.* vanquishes.

Parābhava *m.* disgrace ; ruin.

Parāmasati *v.* touches ; deals  
with.

Parikkhitta *p.p.* surrounded.

Parikkhīṇa *p.p.* exhausted.

Parikkhepa *m.* encircling ; sur-  
rounding.

Paricarati *v.* serves ; attends on.

Paricāraka *m.* attendant.

Paricārikā *f.* maid.

Pariccajati *v.* abandons.

Paricchindati *v.* marks out.

Parijānāti *v.* knows perfectly.

Paridahanta *pr.p.* wearing ;  
clothing.

Paridevamāna *pr.p.* weeping.

Paridhāvati *v.* runs around.

Paridhāvana *ger.* running  
around.

Parinibbāti *v.* finally passes  
away.

Parinibbāna *n.* final passing  
away.

Paripunṇa *p.p.* completely  
filled ; full to the brim.

Paripūra *adj.* complete.

Paribbaya *m.* expense ; cost ;  
provision.

Paribbājaka *m.* wandering  
ascetic.

Paribhāsati *v.* abuses ; reviles.

Paribhuñjitvā *abs.* having par-  
taken of.

Pariyāṭaka *m.* pilgrim ; wan-  
derer.

Pariyāya *m.* method ; manner ;  
synonym.

Pariyesati *v.* searches.

Pariyesamāna *pr.p.* seeking.

Pariyodapanā *f.* purification ;  
cleansing.

Pariyodapetabba *pt.p.* should  
be cleansed.

Parivajjeti *v.* avoids ; removes.

Parivattati *v.* turns round ;  
revolves.

Parivattanta *pr.p.* turning  
round.

Parivatteti *v.* rolls ; translates.

Parivārīyati *v.* is accompanied.

Parivāreti *v.* surrounds.

Parivisati *v.* feeds ; serves while  
eating.

Parivuta *p.p.* followed by ;  
surrounded.

Parisamantato *in.* all around.

Parisā *f.* company.

Parisodheti *v.* cleanses.

Pariharati *v.* uses ; bears.

Parihāyati *v.* dwindles ; de-  
creases.



- Parodati *v.* weeps.  
 Palāyati *v.* flees.  
 Palāla *n.* straw.  
 Paluddhabhāva *m.* alluredness.  
 Pallanka *m.* sofa ; cross-legged sitting.  
 Pavatṭeti *v.* rolls.  
 Pavattati *v.* lasts.  
 Pavatti *f.* report ; news ; existence.  
 Paviṭṭha *p.p.* entered.  
 Pavisīyati *v.* is entered.  
 Pavissa *abs.* having entered.  
 Pavuccati *v.* is said.  
 Pavedana *n.* announcement.  
 Pavedhamāna *pr.p.* tottering ; trembling.  
 Paveseti *v.* allows to enter or takes in.  
 Pasattha *p.p.* excellent, praised.  
 Pasanna *p.p.* clear ; joyful.  
 Pasayha *abs.* forcibly.  
 Pasāda *m.* gratification ; gladness ; love.  
 Pasādeti *v.* gladdens ; converts makes clear.  
 Pasādetvā *abs.* having converted or gladdened.  
 Pasāretvā *abs.* having stretched.  
 Pasibbaka *m.* purse.  
 Pasīdati *v.* becomes clear or glad.  
 Passati *v.* sees ; views.  
 Passanta *pr.p.* beholding.  
 Passituṇ *inf.* to see.  
 Paharati *v.* strikes ; attacks.  
 Paharīyati *v.* is attacked.  
 Pahāya *abs.* having abandoned or left.  
 Pahīna *p.p.* eliminated.  
 Pahoti *v.* is able.  
 Pāka *ger.* cooking.  
 Pākaṭa *adj.* well-known ; manifest ; famous.  
 Pākāra *m.* rampart.  
 Pācana *n.* goad.  
 Pājenta *pr.p.* driving.  
 Pāṭava *m.* expertness.  
 Pāṭihāriya *n.* miracle.  
 Pāṇaka *m.* living being ; insect.  
 Pāṇī *m.* being.  
 Pātukāma *adj.* wishing to drink.  
 Pātubhūta *p.p.* manifested.  
 Pāturahosi *v.* manifested (one-self).  
 Pāto 'va *in.* early.  
 Pāpa *adj.* sinful.  
 Pātheyya *n.* provisions for a journey.  
 Pānaka *n.* syrup.  
 Pāpuṇāti *v.* attains ; comes to.  
 Pāpuṇissa *v.* (he) would have attained or come to.  
 Pāmokkha *m.* leader ; head.  
 Pāmojja *n.* joy.  
 Pāyeti *v.* causes to drink or suck.  
 Pālaka *m.* protector ; watcher.  
 Pālana *ger.* protection ; observation.  
 Pāletu *m.* protector.



- Pāvaka *m.* fire.  
 Pāsa *m.* snare.  
 Pāsādika *adj.* lovely.  
 Pāheti *v.* causes to send.  
 Piṭṭha *n.* back ; surface.  
 Pidhāna *n.* lid.  
 Pitusantaka *adj.* paternal.  
 Pipāsita *p.p.* thirsty.  
 Piya *adj.* beloved ; dear.  
 Pivati *v.* drinks.  
 Pihita *p.p.* shut.  
 Pīṭhaka *n.* small chair.  
 Pīta *p.p.* drunk.  
 Pīti *f.* pleasure ; delight.  
 Puggala *m.* person.  
 Puṅgava *m.* chief bull.  
 Pucchatī *v.* asks.  
 Pucchita *p.p.* asked ; questioned.  
 Puññakamma *n.* meritorious deed.  
 Puṭṭha *p.p.* brought up ; nourished ; questioned.  
 Puṇḍarīka *n.* white lotus.  
 Puṇṇa *p.p.* full.  
 Puṇṇamī *f.* full moon day.  
 Puttaka *m.* little son.  
 Puttima *adj.* one who has sons.  
 Puthujjana *m.* uneducated person.  
 Punappunaṇ *in.* again and again.  
 Punabbhava *m.* rebirth.  
 Pubbaṇha *m.* forenoon.  
 Pubbe *loc.* before.  
 Purakkhatvā *abs.* having in front.  
 Puratthima *adj.* eastern.  
 Purā *in.* in olden days.  
 Purātana *adj.* olden ; ancient.  
 Purima *adj.* first ; former.  
 Puretaraṇ *ad.* beforehand.  
 Pūti *adj.* putrid ; foul.  
 Pūreti *v.* fills.  
 Pema *m.* love.  
 Pemaṇīya *adj.* dear.  
 Peyya *n.* drink.  
 Pesetabba *pt.p.* should be sent.  
 Peseti *v.* dispatches ; sends.  
 Pesetvā *abs.* having sent.  
 Potaka *m.* young one.  
 Potthaka *m.* book.  
 Potthakālaya *m.* library.  
 Pothenta *pr.p.* dashing ; hitting ; striking.  
 Posāvanika *n.* fee for bringing up.  
 Posita *p.p.* brought up ; nourished.  
 Poseti *v.* brings up ; nourishes.  
 Pharati *v.* suffuses ; diffuses.  
 Phalika *m.* crystal.  
 Phāṇita *n.* treacle.  
 Phāṇita-khaṇḍa *m.* crystal of candy.  
 Phāleti *v.* splits ; tears.  
 Phenā *n.* foam.  
 Phenīla *adj.* frothy.  
 Bajjhati *v.* is bound.



- Baddha *p.p.* yoked ; tied ; bound.  
 Bandhana *n.* bond.  
 Babbhūva *v.* has been.  
 Bala *n.* strength ; army ; force.  
 Balakkāra *m.* force ; violence.  
 Bavhābādha *adj.* much ailing ; sickly.  
 Bahukkhattuṇ *ad.* many times.  
 Bahudhā *ad.* in many ways.  
 Bahuso *ad.* almost.  
 Bahussuta *adj.* learned.  
 Bālisika *m.* fisherman ; angler.  
 Bāhusacca *n.* learnedness ; much learning.  
 Buddha *p.p.* enlightened ; the Enlightened One.  
 Buddhatta *n.* enlightenment.  
 Buddhasāsana *n.* Buddhism.  
 Buddhuppāda *m.* time when a Buddha appears.  
 Bojjhaṅga *m.* factor of enlightenment or knowledge.  
 Boddhuṇ *inf.* to perceive.  
 Bodhipakkhiya *adj.* belonging to enlightenment.  
 Bodhisatta *m.* a being destined to attain Buddhahood.  
 Brahmacariyā *f.* celibacy ; continence.  
 Bhagavantu *m.* the Blessed One.  
 Bhagga *p.p.* broken.  
 Bhaṭa *m.* soldier.  
 Bhaṇḍa *n.* ware ; goods.  
 Bhaṇḍāgārika *m.* treasurer.  
 Bhatti *f.* devotion.  
 Bhadra *adj.* good ; worthy.  
 Bhante *voc.* Rev. Sir !  
 Bhaya *n.* fear.  
 Bharati *v.* supports.  
 Bharavāhī *m.* bearer of a burden.  
 Bhavana *n.* mansion. *ger.* becoming.  
 Bhavamāna *pr.p.* becoming.  
 Bhavitabba *pt.p.* ought to be.  
 Bhāgiṇeyya *m.* sister's son.  
 Bhājana *n.* vessel.  
 Bhājita *p.p.* divided.  
 Bhājeti *v.* shares ; divides, distributes.  
 Bhātika *m.* brother.  
 Bhāveti *v.* develops.  
 Bhāsati *v.* says.  
 Bhāsita *p.p.* said ; *ger.* saying.  
 Bhikkhunī *f.* nun.  
 Bhikkhusaṅgha *m.* community of monks.  
 Bhijjati *v.* is broken.  
 Bhisā *n.* sprout or root of lotus.  
 Bhīta *p.p.* afraid ; frightened.  
 Bhīyo *in.* more.  
 Bhuja *m.* hand.  
 Bhujaga *m.* serpent.  
 Bhutta *p.p.* eaten ; enjoyed.  
 Bhūta *p.p.* been ; become.  
 Bhūmika *adj.* having storeys (*in compounds*).  
 Bhūmibhāga *m.* a plot of land.



Bhūyati *v.* is becoming.  
 Bhūsāpetvā *abs.* having caused to decorate.  
 Bhūsita *p.p.* decked.  
 Bhedana *ger.* breach.  
 Bhesajja *n.* medicine.  
 Bho *in.* my dear !  
 Bhoga *m.* property.  
 Bhogī *m.* a wealthy person ; serpent.  
 Bhojana *n.* food ; feeding.  
 Bhojīyati *v.* is fed.  
 Makuṭa *n.* crown.  
 Makkatā *m.* monkey.  
 Makkhita *p.p.* smeared with.  
 Maggapaṭipanna *p.p.* journeying.  
 Maṅgala *adj.* auspicious ; (*in compounds*) royal ; *n.* (marriage) ceremony.  
 Maccha *m.* fish.  
 Majjapa *adj.* drunkard ; one who uses strong drinks.  
 Majjha *m.* the middle.  
 Majjhima *adj.* central ; middling.  
 Mañcaka *m.* couch ; small bed.  
 Maññati *v.* thinks.  
 Matṭha *p.p.* polished ; smoothed ; smooth.  
 Maṇḍapa *m.* pavilion.  
 Maṇḍita *p.p.* adorned.  
 Maṇḍūka *m.* frog.  
 Mata *p.p.* dead ; known ; *n.* idea ; thought.  
 Matakadoṇi *f.* coffin.

Matakalebara *n.* corpse.  
 Matta *p.p.* intoxicated.  
 Mattikā *f.* clay.  
 Mattikāmaya *adj.* made of clay ; earthen.  
 Matthaka *m.* top ; head.  
 (Matthake *loc.* over).  
 Maddati *v.* tramples ; crushes ; subdues.  
 Manasikaroti *v.* keeps in mind.  
 Manussatta *n.* humanity.  
 Manoti *v.* thinks ; perceives.  
 Manomaya *adj.* mental.  
 Manta *m.* charm.  
 Mantu *m.* perceiver.  
 Mantetvā *abs.* having consulted.  
 Mala *n.* dirt ; rust ; refuse.  
 Malina *adj.* soiled ; dirty.  
 Mahattama *adj.* greatest.  
 Mahanta *adj.* huge ; large.  
 Mahapphala *adj.* bringing great results.  
 Mahallaka *adj.* aged ; *m.* old person.  
 Mahājana *m.* the public.  
 Mahājānika *adj.* undergone a great loss.  
 Mahānisaṃsa *adj.* greatly beneficial.  
 Mahāmagga *m.* highway ; main road.  
 Mahāraha *adj.* costly ; much valuable.  
 Mahita *p.p.* honoured.  
 Mahisa *m.* buffalo.



- Mahesī *f.* queen.  
 Maṇsa *n.* flesh.  
 Mā *in.* a particle used in prohibition ; don't.  
 Māgadha *adj.* born in or belonging to Magadha.  
 Māgadhika *adj.* belonging to Magadha.  
 Māṇavaka *m.* lad.  
 Māṇavī *f.* lass.  
 Mānasa *n.* mind.  
 Mānasika *adj.* mental.  
 Mānita *p.p.* honoured.  
 Mānenta *pr.p.* paying respect.  
 Mārita *p.p.* killed.  
 Mārīyati *v.* is slain.  
 Māretabba *pt.p.* should be killed.  
 Māretu *m.* killer.  
 Mālādāma *m.* wreath (of flowers).  
 Mālīka *adj.* having a garland.  
 Māluta *m.* wind.  
 Māhisa *n.* flesh of buffalo.  
 Migadāya *m.* deer-park.  
 Micchādiṭṭhika *m.* heretic ; *adj.* heretical.  
 Mīnāti *v.* measures.  
 Mita *p.p.* measured.  
 Mithubheda *m.* dissent among themselves.  
 Mukhavatṭi *f.* edge.  
 Muccati *v.* becomes free.  
 Muṭṭhimatta *adj.* a handful.  
 Mutta *p.p.* freed ; released ; *n.* urine.  
 Muduka *adj.* soft.  
 Musā *in.* lie ; falsehood.  
 Muhutta *m.* a minute.  
 Muḷāla *n.* edible root of lotus kinds.  
 Mūla *n.* root ; cause.  
 Mūḷha *p.p.* gone astray ; foolish.  
 Meṇḍa *m.* sheep.  
 Mettacitta *n.* loving heart.  
 Medhāvī *m.* wise man.  
 Meyya *pt.p.* measurable.  
 Meraya *n.* liquor, fermented.  
 Mokka *m.* deliverance ; release ; emancipation.  
 Yañña *m.* sacrifice.  
 Yattha *in.* wherever.  
 Yattha katthaci *in.* anywhere.  
 Yathā *in.* just as.  
 Yathābhirantaṇ *ad.* as long as one pleases.  
 Yamaka *adj.* twin.  
 Yasa *m.* fame ; glory.  
 Yasagga *m.* highest fame.  
 Yasassī *adj.* famous.  
 Yācita *p.p.* begged ; asked or requested by.  
 Yāta *p.p.* gone.  
 Yāti *v.* goes.  
 Yāna *n.* conveyance.  
 Yāma *m.* a watch of the night.  
 Yāva (tāva) *in.* until.  
 Yāvataka *adj.* as much as.  
 Yuga *n.* pair.



- Yugala *n.* pair.  
 Yujjhati *v.* fights; fights a battle or war.  
 Yutta *p.p.* endowed with.  
 Yutti *f.* justice.  
 Yuddha *n.* war.  
 Yuddhabhūmi *f.* battle-field.  
 Yojita *p.p.* yoked; commissioned with.  
 Yogga *n.* vehicle.  
 Yojana *n.* a league (*i.e.*, about 7 miles); harnessing.  
 Yojāpetvā *abs.* having caused to harness.  
 Yodha *m.* warrior ; soldier.  
 Yoniso *in.* according to insight.  
 Rakkhati *v.* safeguards ; protects.  
 Rakkhanta *pr.p.* watching ; protecting.  
 Raja *m.n.* dust.  
 Rajata *n.* silver.  
 Rajatamaya *adj.* made of silver.  
 Rajana *n.* dye.  
 Rajja *n.* kingship ; kingdom.  
 Rajokiṇṇa *p.p.* full of dust.  
 Rajja *n.* realm ; reign.  
 Rajjakāla *m.* reign.  
 Rajjābhiseka *m.* coronation ; appointment to the kingship.  
 Raṭṭha *n.* country.  
 Rata *p.p.* delighted ; attached.  
 Ratana *n.* jewel ; precious thing.  
 Ratanattaya *n.* the three precious objects (*viz.*, the Buddha, His Doctrine and the community).  
 Rathakāra *m.* carpenter.  
 Ramanīya *adj.* delightful.  
 Ramanīyākārena *ad.* delightfully.  
 Ramma *adj.* delightful ; charming.  
 Rava *m.* noise.  
 Ravati *v.* screams.  
 Ravamāna *pr.p.* making a noise.  
 Rasa *m.* taste.  
 Raha *m.n.* secret.  
 Raho *ad.* in secrecy.  
 Rāja *m.* king.  
 Rājakumāra *m.* prince.  
 Rājadūta *m.* envoy.  
 Rājadhāni *f.* metropolis ; capital (city).  
 Rājabhavana *n.* palace.  
 Rāji *f.* range.  
 Rājisi *m.* royal sage.  
 Ruṭṭha *p.p.* provoked ; angry.  
 Ruddha *p.p.* obstructed ; besieged.  
 Rundhitvā *abs.* having obstructed or trapped.  
 Rūpasiri *f.* beauty.  
 Rūhati *v.* grows.  
 Rūlha *p.p.* ascended.  
 Rogī *m.* sick.  
 Rogupaddava *m.* calamity by disease.  
 Ropa *m.* planter.  
 Ropita *p.p.* planted.  
 Rosita *p.p.* enraged.



- Lakunṭaka *adj.* dwarf.  
 Lagga *p.p.* adhered ; attached.  
 Laṅkika *adj.* born in Ceylon.  
 Laddha *p.p.* obtained.  
 Laddhuṇ *inf.* to obtain.  
 Labuja *n.* bread-fruit.  
 Labbhati *v.* is got.  
 Labhati *v.* attains ; gets ; receives.  
 Labhanta *pr.p.* receiving.  
 Lahutā *f.* lightness.  
 Lābha *m.* gain.  
 Likhita *p.p.* written.  
 Luddaka *m.* hunter.  
 Luddha *p.p.* covetous ; miserly.  
 Lūna *p.p.* cut ; mowed.  
 Leṇa *n.* cave ; secure place.  
 Leyya *n.* (food) that should be licked.  
 Lokanāyaka *m.* lord of the universe ; the Buddha.  
 Lokika *adj.* worldly.  
 Lokaia *adj.* worldly.  
 Lonika *adj.* salted ; saltish.  
 Lohita *n.* blood.  
 Lohitavaṇṇa *adj.* crimson.  
 Vaca *m.n.* word ; saying.  
 Vajjīyati *v.* is avoided.  
 Vadḍhati *v.* grows ; increases.  
 Vadḍhanta *pr.p.* growing ; increasing.  
 Vadḍhāpesi *v.* caused to increase.  
 Vadḍhenta *pr.p.* bringing up ; causing to grow ; increasing.  
 Vaṇita *p.p.* wounded.  
 Vaṇiyati *v.* is wounded.  
 Vaṇṇa *m.* colour ; complexion.  
 Vaṇṇita *p.p.* praised ; commented ; commended.  
 Vajja *n.* fault.  
 Vattanta *pr.p.* existing ; (vattante *loc.* during).  
 Vattetabba *pt.p.* should be adopted.  
 Vatthābharana *n.* apparel.  
 Vata *in.* certainly.  
 Vattuṇ *inf.* to say.  
 Vadanta *pr.p.* telling ; saying.  
 Vadhū *f.* woman ; daughter-in-law.  
 Vanacara *m.* forester.  
 Vanantara *n.* dense forest.  
 Vanappati *m.* lord of the forest ; a tree which bears fruit without flowers.  
 Vandita *p.p.* worshipped.  
 Vapati *v.* sows.  
 Vammī *m.* clad with armour.  
 Vaya *m.n.* age ; expense.  
 Vayohara *adj.* snatching the life.  
 Vara *adj.* noble.  
 Vasala *m.* low-caste man.  
 Vassasata *n.* century.  
 Vassāna *m.* rainy season.  
 Vassika *adj.* belonging to or suited for the rainy season.  
 Vahanta *pr.p.* bearing.  
 Vākya *n.* sentence.  
 Vācasika *adj.* verbal.



Vācāla *adj.* talkative ; garrulous.

Vāḍita *n.* music.

Vāḍeti *v.* sounds (a musical instrument).

Vāma *adj.* left.

Vāyati *v.* blows ; smells.

Vāyamanta *pr.p.* trying.

Vāyita *p.p.* blown (by wind) ; woven.

Vāra *m.* turn ; (dve vāre = twice).

Vāritaka *adj.* betrothed. *m.* lover.

Vāladhi *m.* tail.

Vāsa *m.* residence. *m.n.* clothe.

Vāsita *p.p.* scented.

Vāsī *m.* dweller.

Vāsīyati *v.* is perfumed.

Vāhana *n.* vehicle.

Vāhanāgāra *m.n.* garage.

Vikati *f.* sort ; kind.

Vikirati *v.* scatters about.

Vikirāpeti *v.* causes to scatter.

Vigacchati *v.* departs.

Vighāṭana *ger.* unfastening.

Vicikicchā *f.* doubt.

Vicitta *p.p.* diversified ; ornamented.

Viceyya *abs.* having considered.

Vijahitvā *abs.* casting off.

Vijātā *f.* (a woman) who has given birth to a child.

Vijānana *n.* knowledge , recognition.

Vijānāti *v.* knows ; understands.

Vijānanta *pr.p.* knowing.

Vijjati *v.* is ; exists.

Vitakkenta *pr.p.* pondering.

Vitānā *m.n.* canopy.

Vitta *n.* wealth.

Vitthārāpeti *v.* causes to explain.

Viditvā *abs.* having known.

Vidhūma *adj.* smokeless.

Vinaya *m.* discipline ; disciplinary code.

Vinassati *v.* perishes ; disappears.

Vinassanta *pr.p.* perishing.

Vināsita *p.p.* destroyed.

Vināseti *v.* destroys ; squanders.

Vinicchayāmacca *m.* judge.

Vineyya *abs.* having removed ; or dispelled.

Vindati *v.* suffers ; gets.

Vipatti *f.* misfortune.

Vipula *adj.* great ; immense.

Vippamutta *p.p.* released.

Vibhajati *v.* divides.

Vibhajja *abs.* having divided.

Vibhatta *p.p.* divided.

Vimāna *m.n.* mansion.

Viya *in.* as if ; as it were.

Viraja *adj.* passionless ; free from dust.

Virati *f.* abstinence.

Viramati *v.* abstains.

Virūpa *adj.* ugly.



- Vilapamāna *pr.p.* lamenting.  
 Vilimpāpeti *v.* causes to be toiletted.  
 Vilepana *n.* toilet ; unguent.  
 Vivāheti *v.* gives away a woman in marriage.  
 Vivicca *abs.* having separated or discriminated.  
 Vividha *adj.* various.  
 Visa *n.* poison.  
 Visārada *adj.* unconfused ; bold.  
 Visāla *adj.* huge.  
 Viṣiṭṭha *p.p.* distinguished ; diversified.  
 Viṣiṭṭākārena *ad.* magnificently.  
 Visuddhi *f.* purity.  
 Viṣuṇ karonta *pr.p.* separating.  
 Viṣuṇ viṣuṇ *ad.* severally.  
 Vissajjeti *v.* dispatches ; distributes ; spends ; explains ; releases.  
 Vissajjetuṇ *inf.* to release.  
 Vihaññati *v.* takes trouble.  
 Viharati *v.* dwells.  
 Vihāyati *v.* fails.  
 Viheseti *v.* troubles ; harasses.  
 Vītamala *adj.* stainless ; clean.  
 Vītināmeti *v.* spends (time).  
 Vuccamānākārena *ad.* as follows.  
 Vuṭṭhāya *abs.* having risen up.  
 Vutta *p.p.* spoken : said.  
 Vuttanta *m.* news ; report ; account.  
 Vuttappakāra *adj.* of the given description.  
 Vutti *f.* existence ; life.  
 Vuddha *p.p.* aged ; grown up.  
 Vupakaṭṭha *p.p.* secluded.  
 Vuyhati *v.* is carried away by water ; floated.  
 Ve *in.* surely.  
 Vega *m.* speed.  
 Veṇika *m.* lutanist.  
 Vetanika *m.* labourer.  
 Vedanā *f.* pain ; sensation.  
 Vepulla *n.* abundance.  
 Veyyākaraṇika *m.* grammarian.  
 Vera *n.* enmity.  
 Vesākha *m.* name of a month (= May).  
 Veḷuriya *n.* turquoise.  
 Vorepessatha. *v.* if (he) had taken away.  
 Vyaggha *m.* tiger.  
 Vyathita *p.p.* wavering.  
 Vyāma *m.* fathom.  
 Saka *adj.* own.  
 Sakala *adj.* entire ; whole.  
 Sakkacca *abs.* carefully.  
 Sakkatabhāsā *f.* Sanskrit (language).  
 Sakkaroti *v.* treats well.  
 Sakkaronta *pr.p.* paying honour ; entertaining.  
 Sakkāra *m.* feast ; hospitality ; entertainment.  
 Sakkuṇāti *v.* is able ; can.  
 Sakkhi *v.* was able.



- Sakkhi *in.* face to face with.  
 Sakyaputtiya *adj.* belonging to the sons of Sākyas.  
 Saṅkamati *v.* moves from place to place.  
 Saṅkamissā *v.* (he) could have moved.  
 Saṅkiṇṇa *p.p.* mixed.  
 Saṅkhāra *m.* aggregation ; component thing.  
 Saṅgaṇhanta *pr.p.* serving ; entertaining.  
 Saṅgaṇhāti *v.* supports ; entertains.  
 Saṅgamma *abs.* having assembled.  
 Saṅgāma *m.* war.  
 Saṅgīti *f.* rehearsal.  
 Saṅgha *m.* fraternity.  
 Saṅghika *adj.* belonging to the community.  
 Sacitta *n.* own mind.  
 Sajātika *adj.* of the same species.  
 Sajjhāyati *v.* recites.  
 Sañcarati *v.* moves about ; travels ; proceeds.  
 Sañcāraka *m.* wanderer.  
 Sañchanna *p.p.* covered with.  
 Saññamayati *v.* restrains ; trains oneself.  
 Sadññāpeti *v.* convinces.  
 Saññoga *m.* fetter ; union ; joining together.  
 Saññojana *n.* (mental) fetter.  
 Saṭha *adj.* fraudulent.
- Saṇṭhapenta *pr.p.* adjusting.  
 Saṇṭhāna *n.* shape.  
 Saṇḍa *m.* a grove ; a swarm.  
 Satataṇ *ad.* constantly ; always.  
 Satavassa *n.* century.  
 Satimantu *adj.* sensible.  
 Satta *m.* living being.  
 Sattāha *n.* a week.  
 Satthavāha *m.* caravan leader.  
 Satthasālā *f.* school.  
 Sadisa *adj.* equal ; similar.  
 Sadeha *adj.* own body.  
 Saddha *adj.* faithful.  
 Saddhā *f.* faith.  
 Sanantana *adj.* ancient.  
 Santa *p.p.* calmed.  
 Santaka *n.* property ; belonging.  
 Santajjenta *pr.p.* menacing.  
 Santappeti *v.* satisfies.  
 Santikaṇ *ad.* towards.  
 Santhāgāra *m.* council hall.  
 Sandiṭṭhika *adj.* seen in this life ; of this world.  
 Sannipatati *v.* assembles ; meets together.  
 Sannipatita *p.p.* assembled.  
 Sabbaññutañāṇa *n.* omniscience ; supreme knowledge.  
 Sabbaññutā *f.* omniscience.  
 Sabbaññu *adj.* all-knowing.  
 Sabbathā *ad.* in every way.  
 Sabbapacchima *adj.* hindermost.  
 Sabbapaṭhama *adj.* foremost ; original.



Sabbaso *ad.* in every way.

Sabhā *f.* assembly.

Sama *adj.* equal ; even.

Samaṇa *m.* recluse ; monk.

Samattha *adj.* able.

Samanuñña *adj.* agreeing.

Samantakūṭapabbata *m.* Adam's Peak.

Samantā *ad.* around.

Samaya *m.* time ; religion.

Samassāseti *v.* consoles.

Samaṇ karoti = makes smooth ; equalize.

Samāgacchaṭi *v.* encounters.

Samāgata *p.p.* assembled.

Samāgama *m.* assembly.

Samāgama *abs.* having gathered together.

Samāpatti *f.* concentration.

Samijjhati *v.* becomes successful.

Samijjheyya *v.* would prosper.

Samitatta *n.* state of being calmed.

Samīpa *n.* proximity ; *adj.* near.

Samuddapāra *n.* abroad.

Samūha *m.* crowd.

Sampatta *p.p.* arrived

Sampatti *f.* fortune ; bliss.

Sampanna *p.p.* endowed with ; abundant.

Sampādeti *v.* provides, performs.

Sambandhati *v.* connects.

Sambodhi *f.* perfect enlightenment.

Sambhunāti *v.* attains.

Samma *voc.* friend.

Sammajjati *v.* sweeps.

Sammad eva *in.* very well.

Sammaṭṭha *p.p.* swept.

Sammati *v.* appeases ; calms itself.

Sammukha *adj.* present ; face to face with.

Sammuti *f.* convention.

Sammuyha *abs.* having forgotten.

Sayañjāta *p.p.* born from oneself.

Sayanāgāra *n.* bed-room.

Sara *m.n.* lake.

Saraṇa. *n.* refuge.

Saraṇagata *p.p.* taken refuge.

Sariyati *v.* is remembered.

Salla *n.* dart.

Sallakkheti *v.* considers.

Sallahuka *adj.* light ; frugal.

Sallāpa *m.* friendly talk.

Savaṇa *ger.* hearing listening.

Sahati *v.* endures.

Saṇvasati *v.* lives together.

Saṇvigga *p.p.* agitated.

Saṇvijjamāna *pr.p.* existing.

Saṇvibhajati *v.* shares with.

Saṇvuta *p.p.* closed.

Saṇsarāna *n.* moving about.

Saṇsaranta *pr.p.* moving about ; transmigrating

Sākacchā *f.* interview.

Sākaṭika *m.* carter.

Sākuṇa *n.* bird's flesh.



- Sāṭaka *m.n.* clothe.  
 Sāṭheyya *n.* craft ; fraud.  
 Sāṇi *f.* curtain.  
 Sādhāraṇa *adj.* common.  
 Sādhu *in.* (it is) well.  
 Sāmañña *n.* life of a recluse.  
 Sāmaṇaka *adj.* suitable for a monk.  
 Sāmaṇera *m.* novice (monk).  
 Sāmika *m.* owner ; master.  
 Sāminī *f.* mistress.  
 Sāmuddika *adj.* marine.  
 Sāradika *adj.* autumnal.  
 Sārasa *n.* lotus ; *m.* a water-bird.  
 Sārīrika *adj.* bodily.  
 Sālavana *n.* Sal-grove.  
 Sāvaka *m.* disciple.  
 Sāsana *n.* letter ; message ; religion ; admonition.  
 Sāsanahāraka *m.* messenger.  
 Sāhasika *adj.* hasty ; violent.  
 Sikkhā *f.* precept ; rule of conduct.  
 Sikkhāpeti *v.* teaches.  
 Sikkhitabba *pt.p.* should be practised or observed.  
 Singa *n.* horn.  
 Siṅghāṭaka *n.* junction.  
 Sineha *m.* love.  
 Sippī *m.* artisan.  
 Sibbati *v.* sews.  
 Simbalī *m.* silk-cotton tree.  
 Siyā *v.* may be.  
 Sira *m.n.* head.  
 Sirigabbha *m.* state chamber.  
 Sirisayana *n.* state bed or couch.  
 Silesikā *f.* gum.  
 Sītibhūta *p.p.* cooled.  
 Sīlagandha *m.* fragrance of virtue.  
 Sīsa *n.* head.  
 Sīsacchavi *f.* scalp.  
 Sīhaḷa *adj.* Sinhalese.  
 Sīhāsana *n.* throne.  
 Sukara *adj.* easily done.  
 Sukha *n.* comfort ; happiness.  
 Sukhita *p.p.* well-to-do.  
 Sukhumāla *adj.* delicate.  
 Sugati *f.* happy state.  
 Sugandha *m.* fragrance. *adj.* fragrant.  
 Sucinṇa *p.p.* well practised.  
 Sujjhati *v.* becomes purified.  
 Sutta *n.* sermon.  
 Sudassa *adj.* easy to see.  
 Sundara *adj.* good.  
 Sundaratama *adj.* best.  
 Sundaratara *adj.* better.  
 Supaṇṇa *m.* a kind of fairy bird.  
 Supāruta *p.p.* well robed.  
 Supina *n.* dream.  
 Subhikkha *adj.* plentiful with food.  
 Sumana *adj.* glad.  
 Sumanapaṭṭa *n.* wreath of jasmine.  
 Sura *m.* god.  
 Suvannakāra *m.* goldsmith.



- Suvannamaya *adj.* golden.  
 Suvannālitta *p.p.* gilded.  
 Susajjita *p.p.* well prepared.  
 Susikkhita *p.p.* skilful.  
 Susoca *v.* (he) has grieved.  
 Sussati *v.* dries up.  
 Sūkarika *m.* dealer in swine.  
 Sūpa *m.* curry.  
 Sūyati *v.* is heard.  
 Sūra *adj.* heroic ; *m.* hero.  
 Sūratā *f.* heroism.  
 Setṭha *adj.* highest ; noble.  
 Setṭhatā *f.* greatness.  
 Setṭhī *m.* millionaire ; treasurer ;  
 banker.  
 Seniya *adj.* possessing armies.  
 Senāpati *m.* chief of the army ;  
 general.  
 Senāsana *n.* sleeping place ;  
 bedding.  
 Seyyathā pi *in.* just as.  
 Seyyathā pi nāma *in.* just as if.  
 Sokara *n.* pork.  
 Sogata *adj.* Buddhist.  
 Socituṇ *inf.* to grieve.  
 Sota *m.* ear ; current.  
 Sodhāpeti *v.* causes to cleanse.  
 Soddetabba *pt.p.* should be  
 cleared or elicited.  
 Sodhenta *pr.p.* clearing.  
 Sobhana *adj.* beautiful.  
 Somanassa *n.* joy. *adj.* joyful.  
 Sosetuṇ *inf.* to dry.  
 Sohajja *n.* friendship.  
 Svāgataṇ *ger.* welcome !  
 Svātana *adj.* (belonging to) to-  
 morrow.  
 Haññati *v.* is killed.  
 Haṭṭha *p.p.* delighted ; glad ;  
 joyful.  
 Hattu *m.* carrier.  
 Hattuṇ *inf.* to carry.  
 Hanati *v.* kills.  
 Hanāpeti *v.* causes to attack or  
 kill.  
 Harita *p.p.* carried ; *adj.* green.  
 Haṇsa *m.* swan.  
 Hāra *m.* string. *ger.* carrying.  
 Hāriya *pt.p.* should be carried.  
 Hāsa *m.* laughter ; joy.  
 Hitakara *adj.* advantageous.  
 Hiṇṣīyati *v.* is tormented.  
 Hīnatā *f.* vulgarity ; meanness.  
 Hīyattana *adj.* belonging to  
 yesterday.  
 Hutvā *abs.* having been or be-  
 come.  
 Heṭṭhima *adj.* lower ; lowest.  
 Hetu *m.* cause.  
 Hemantika *adj.* belonging to or  
 suited for winter.  
 Honta *pr.p.* being ; becoming.



## ENGLISH—PALI

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<i>Abandons</i> pariccajati ; cajati ; jahāti. <i>v.</i>	<i>Admonition</i> anusāsana ; sāsana. <i>n.</i>
<i>Abdicates</i> pariccajati. <i>v.</i>	<i>Advanced</i> vaddhāpesi ; pāpesi. <i>v. (caus.)</i>
<i>Ablaze</i> āditta. <i>p.p.</i>	<i>Advantageous</i> hitakara. <i>adj.</i>
<i>Able</i> samattha. <i>adj.</i>	<i>Advises</i> anusāsati. <i>v.</i>
<i>Abroad</i> samuddapāra. <i>n.</i>	<i>Aeon</i> kappa. <i>m.</i>
<i>Abstains</i> viramati. <i>v.</i>	<i>Afraid</i> bhīta. <i>p.p.</i>
<i>Abstinence</i> virati. <i>f.</i>	<i>After</i> paraṃ <i>ad.</i>
<i>Abstinence from food</i> anasana. <i>n.</i>	<i>Afterwards</i> pacchā. <i>ad.</i> apara-bhāge. <i>loc.</i>
<i>Abundance</i> vepulla. <i>n.</i>	<i>Again and again</i> punappunaṃ. <i>ad.</i>
<i>Abundant</i> sampanna. <i>p.p.</i>	<i>Age</i> vaya. <i>m.n.</i>
<i>Abuses</i> paribhāsati. <i>v.</i>	<i>Aged</i> vuddha ; mahallaka. <i>adj.</i>
<i>Accepts</i> paṭigāhāti. <i>v.</i>	<i>Agitated</i> ubbigga ; saṃvigga. <i>p.p.</i>
<i>Accompanied by</i> parivuta. <i>p.p.</i>	<i>Agreeable</i> iṭṭha. <i>adj.</i>
<i>Accomplishment</i> pāripūri. <i>f.</i>	<i>Agrees</i> samanunño bhavati.
<i>Account</i> vuttanta ( <i>i.e.</i> , report). <i>m.</i>	<i>Aggregate</i> khandha. <i>m.</i>
<i>Acquiring</i> paṭilābha. <i>m.</i>	<i>Aggregation</i> saṅkhāra ; khandha. <i>m.</i>
<i>Action</i> kamma <i>n.</i> kriyā. <i>f.</i>	<i>Alike</i> avisesaṃ <i>ad.</i>
<i>Acts against</i> viruddhamācarati.	<i>Alliance</i> sambandha. <i>m.</i>
<i>Adam's Peak</i> Samantakūṭa-pabbata. <i>m.</i>	<i>All-knowing</i> sabbaññū. <i>adj.</i>
<i>Addresses</i> āmanteti. <i>v.</i>	<i>Allotted</i> niyāmita. <i>p.p.</i>
<i>Adhered</i> lagga. <i>p.p.</i>	<i>Allowed</i> anuññāta. <i>p.p.</i>
<i>Adjusting</i> saṅṭhapenta. <i>pr.p.</i>	<i>Alluredness</i> paluddhabhāva. <i>m.</i>
<i>Adorned</i> alaṅkata ; maṇḍita ; bhūṣita. <i>p.p.</i>	
<i>Admonishes</i> anusāsati. <i>v.</i>	



- Almost* bahuso. *ad.*  
*Alone* ekaka. *adj.*  
*Also* api ; ca. *in.*  
*Always* satataṇ ; nibaddhaṇ. *ad.*  
*Among* antare. *loc.*  
*Ancient* sanantana ; purātana. *adj.*  
*And so on* ādi. *m.*  
*Angry* ruṭṭha ; kuddha. *p.p.*  
*Announcement* pavedana. *n.*  
*Announces* āroceti. *v.*  
*Annointed* abbhañjita ; abhisitta. *p.p.*  
*Anywhere* yattha katthaci. *in.*  
*Apartment* ovaraka. *m.*  
*Apparel* vatthābharana. *n.*  
*Appearing* dissamāna ; dissanta. *pr.p.*  
*Appeases* sammati. *v.*  
*Applauds* abhitthavati. *v.*  
*Appointment to the kingship* rajjābhiseka. *m.*  
*Approached* upaṭṭhita ; upasaṅkanta. *p.p.*  
*Approached* upāgami. *v.*  
*Approaching* upasaṅkamanta. *pr.p.*  
*Approval* anumati. *f.*  
*Arahantship* arahatta. *n.*  
*Archer* dhanuggaha. *m.*  
*Arisen* uppanna ; uggata. *p.p.*  
*Arises* jāyati ; uppajjati. *v.*  
*Arose* udapādi. *v.*  
*Around* samantā. *ad.*  
*Army* senā. *f.* bala. *n.*  
*Arrival* āgamana. *ger.*  
*Arrived* anuppatta ; patta ; sampatta. *p.p.*  
*Arrives at* avasarati. *v.*  
*Art* sippa. *n.*  
*Art (thou)* asi. *v.*  
*Artisan* sippī.  
*As if* viya. *in.*  
*Ascended* ārūḷha ; rūḷha. *p.p.*  
*Ascending* āruhana. *pr.p.*  
*Ascending* ārohana ; abhirūhana. *ger.*  
*As follows* evaṇ ; vuccamānā-kārena. *ad.*  
*Aside* ekamantaṇ. *ad.*  
*As much as* yāvataka. *adj.*  
*Asked* puṭṭha ; pucchita ; yācita. *p.p.*  
*Asks* pucchati. *v.*  
*Asks again* paṭipucchati. *v.*  
*Aspiration* abhinīhāra. *m.* patthanā. *f.*  
*Aspires to* paṇidahati. *v.*  
*Assembled* samāgata ; sannipatita. *p.p.*  
*Assembles* sannipatati. *v.*  
*Assembly* sabhā. *f.*  
*Assent* anumati ; adhivāsanā. *f.*  
*Assigns* niyameti. *v.*  
*Associates* upasevati. *v.*  
*Attached* rata ; lagga. *p.p.*  
*Attained* patta ; anuppatta ; laddha. *p.p.*  
*Attained* ajjhagamā. *v.*



*Attainment* paṭivedha. *m.*

*Attains* paṭilabhati; labhati;  
sambhunāti; pāpunāti; pap-  
poti. *v.*

*Attendant* paricāraka. *adj.*

*Attendant woman* paricārikā. *f.*

*Attending* upaṭṭhāna. *ger.* upaṭ-  
ṭhahanta. *pr.p.*

*Attends* paricarati; upaṭṭhāti. *v.*

*Attempts* ussadati. *v.*

*Auspicious* subha; maṅgala.  
*adj.*

*Austerity* tapa. *m.n.*

*Author* ganthakāra. *m.*

*Autumnal* sārādika. *adj.*

*Avoids* parivajjeti. *v.*

*Awakens* pabodheti. *v.*

*Awning* vitāna. *m.n.*

*Bad* asundara. *adj.*

*Bad character* duccarita. *n.*

*Bad smell* duggandha. *m.*

*Badly preached* durakkhāta.  
*p.p.*

*Badly trained* dubbinīta. *p.p.*

*Banner* dhaja. *m.*

*Banqueting hall* āpānamanda-  
*n.*

*Banyan tree* nigrodha. *m.*

*Bathed* nahāta nhāta. *p.p.*

*Battle-field* yuddha-bhūmi. *f.*

*Bear* accha. *m.*

*Bearing* vahanta. *pr.p.*

*Bearer* vāhī; vāhaka; dhāraka;  
.gāhaka. *m.*

*Bearing* dhārenta. *pr.p.*

*Bears* pariharati; dhāreti. *v.*

*Beautiful* sobhana; surūpa. *adj.*

*Beauty* rūpasiri; surūpatā.

*Became* abhavi. *v.*

*Become* bhūta. *p.p.*

*Becomes bound* bajjhati. *v.*

*Becomes a monk* pabbajati. *v.*

*Becomes clear* pasīdati. *v.*

*Becomes disgusted* nibbindati. *v.*

*Becomes glad* pasīdati. *v.*

*Becomes purified* sujjeti. *v.*

*Becomes released* muccati. *v.*

*Becomes wet* temeti. *v.*

*Becoming* bhavana. *ger.*

*Bedaubs* upalimpeti. *v.*

*Bedroom* sayanāgāra. *n.*

*Been* bhūta. *p.p.*

*Be fitting* patirūpa. *adj.*

*Before* pubbe. *loc.* purā. *in.*

*Beforehand* puretarāṇ. *ad.*

*Begged* yācita. *p.p.*

*Beginning* ādi. *m.*

*Beins from* pabhavati. *v.*

*Begotten* orasa. *adj.*

*Begun* āraddha. *p.p.*

*Behind* pacchato. *ad.*

*Beholding* passanta. *pr.p.*

*Being, living* satta; pāṇī. *m.*

*Being honta*; bhavamāna. *pr.p.*

*Being given* diyamāna. *pr.p.*

*Being negligent* pamajja. *abs.*

*Being respected* garukata. *p.p.*

*Belonging* santaka; āyatta. *adj.*



- Belonging to a city* nāgara ;  
 nāgarika. *adj.*  
*Beloved* piya. *adj.*  
*Benevolence* mettā. *f.*  
*Benevolent* avara ; mettāsaha-  
 gata. *adj.*  
*Bends down* onamati. *v.*  
*Besieged* ruddha ; avaruddha.  
*p.p.*  
*Besieger* avarodhaka. *m.*  
*Be successful* samijjhati *v.*  
*Besprinkled* avasitta. *p.p.*  
*Best* sundaratama. *adj.*  
*Betel (leaf)* tambula. *n.*  
*Better* sundaratara. *adj.*  
*Bidden* āṇatta. *p.p.*  
*Bidding good-bye* viyogāsaṇ-  
 sanaṇ katvā.  
*Bids* āṇāpeti. *v.*  
*Bird* dija ; sakuna ; aṇḍaja. *m.*  
*Bird's flesh* sākuna. *n.*  
*Blade (of a weapon)* dhārā. *f.*  
*Blaming* upavāda. *m.*  
*Blanket* kambala. *m.n.*  
*Blazing* jalanta. *pr.p.*  
*Blessed One* Bhagavantu. *m.*  
*Blood* lohita. *n.*  
*Blown (by wind)* vāyita. *p.p.*  
*Blows* vāyati. *v.*  
*Blue jay* kikī. *f.*  
*Bodily* kāyika. *adj.*  
*Body* deha. *m.n.* sarīra. *n.*  
*Body-guard* aṅgarakkhaka. *m.*  
*Boiled* pakka ; pacita. *p.p.*  
*Bold* visārada ; nibbhaya. *adj.*  
*Bond* bandhana. *n.*  
*Book* potthaka. *m.*  
*Born* uppanna ; nibbatta ; jāta ;  
 paccājāta. *p.p.*  
*Born from oneself* sayañjāta.  
*adj.*  
*Born in Ceylon* Laṅkika. *adj.*  
*Born in hell* nerayika. *adj.*  
*Born on the land.* thalaja. *adj.*  
*Bowl* patta. *m.*  
*Bows down* vandati ; abhivā-  
 deti. *v.*  
*Brahmin* dija (*lit.* twice-born) ;  
 brāhmaṇa.  
*Brass* tamba. *m.*  
*Breach* bhedana. *ger.*  
*Breadfruit* labuja. *n.*  
*Breast* ura. *m.n.*  
*Brethren* āvuso. *in. voc.*  
*Brightens* pabhāseti. *v.*  
*Brilliant* abhikkanta ; tejassī.  
*adj.*  
*Brings* āvahāti ; āharati. *v.*  
*Brings forth* abhinīharati. *v.*  
*Brings up* poseti. *v.*  
*Broken* bhagga. *p.p.*  
*Brother* bhātika. *m.*  
*Brought up* posita ; puṭṭha. *p.p.*  
*Buddha, the Tathāgata ; Bud-  
 dha.* *m.*  
*Buddhahood* Buddhatta. *n.*  
 sambodhi. *f.*  
*Buddhism* Buddhasāsana. *n.*  
*Buddhist* Sogata. *adj.*  
*Buddhist canon* tipīṭakapāli. *f.*



- Buffalo* mahisa. *m.*  
*Buffalo's flesh* māhisa. *n.*  
*Building* geha. *m.n.*  
*Built, caused to be* kārita. *p.p.*  
*Built* kāresi. *v.*  
*Burnt* dadḍha ; jhāpita. *p.p.*  
*Business* kicca ; kāriya. *n.*  
     kammanta. *m.*  
*But* tathā pi. *in.*  
*By degrees* anukkamena ; anu-  
     pubbena. *ad.*  
*Calamity* upaddava. *m.*  
*Calls* āmanteti. *v.*  
*Calls near* pakkosati. *v.*  
*Calmed* santa. *p.p.*  
*Calms (itself)* sammati. *v.*  
*Came* upāgami. *v.*  
*Camp* khandhāvāra. *m.*  
*Candy (phāṇita-)* khaṇḍa. *m.*  
*Canopy* vitāna. *m.n.*  
*Comparisons* kappeti. *v.*  
*Caravan-leader* satthavāha. *m.*  
*Carefully* sakkaccaṇ. *ad.*  
*Carpenter* rathakāra ; vadḍhakī.  
     *m.*  
*Carried* haṭa ; harita. *p.p.*  
*Carried by force* ahāsi. *v.*  
*Carrier* hattu ; hāraka. *m.*  
*Carrying* haraṇa ; hāra. *ger.*  
*Carter* sākaṭika. *m.*  
*Casket* karaṇḍa. *m.*  
*Casting off* vijahanta. *pr.p.*  
     vijahitvā. *abs.*  
*Casts away* khipati. *v.*  
*Cause* hetu. *m.* mūla. *n.*
- Causes to attack* hanāpeti. *v.*  
*Causes to drink* pāyeti. *v.*  
*Causes to explain* vitthārāpeti.  
     *v.*  
*Causes to flutter* kampeti. *v.*  
*Causes to harness* yojāpeti. *v.*  
*Causes to scatter* vikirāpeti. *v.*  
*Causes to send* pāheti. *v.*  
*Causes to take* gaṇhāpeti. *v.*  
*Cave* leṇa. *n.* guhā *f.*  
*Celibacy* brahmacariyā. *f.*  
*Celestial* dibba. *adj.*  
*Central* majjhima. *adj.*  
*Century* satavassa ; vassasata.  
     *n.*  
*Ceremony* maṅgala. *n.* chaṇa.  
     *m.*  
*Certain* aññatara. *adj.*  
*Certainly* kāmaṇ ; vata ; nūnaṇ.  
     *ad.*  
*Chamber* gabbha. *m.*  
*Chance* otāra ; vāra. *m.*  
*Charcoal* aṅgāra. *m.*  
*Charity* cāga. *m.*  
*Charm* manta. *m.n.*  
*Charming* ramma. *adj.*  
*Charred* jhāma. *adj.*  
*Chases* anubandhati. *v.*  
*Chief* paḍhāna ; agga. *adj.*  
*Chief bull* puṅgava. *m.*  
*Child* dāraka. *m.*  
*Circumambulation* padakkhiṇā.  
     *f.*  
*Citizen* nāgara ; nāgarika. *adj.*  
*Clad* nivattha. *p.p.*



- Clansman* kulaputta. *m.*  
*Clapping hands* appoṭhenta. *pr.p.*  
*Clay* mattikā. *f.*  
*Clean* vītamala. *adj.*  
*Cleanses* parisodheti. *v.*  
*Cleansing* sodhanā; pariyodapanā. *f.*  
*Clear* pasanna. *p.p.*  
*Clearing* sodhenta. *pr.p.*  
*Clever* (upāya-)kusala. *adj.*  
*Cleverness* kosalla. *n.*  
*Climate* utugūṇa. *n.*  
*Clinging* allīna. *p.p.*  
*Closed* saṅvuta. *p.p.*  
*Closet* koṭṭhaka. *m.*  
*Clothe* dussa. *n.* sāṭaka. *m.* vāsa. *m.n.*  
*Cloud* abbha. *n.* megha. *m.*  
*Coffin* mataka-doni. *f.*  
*Collected* cita; upacita. *p.p.*  
*Collects* upacināti. *v.*  
*Colour* vaṇṇa. *m.*  
*Comes to* pāpuṇāti. *v.*  
*Coming* āgacchanta. *pr.p.*  
*Coming* āgamana; āgata. *ger.*  
*Community* saṅgha. *m.*  
*Comparison* upamāna. *n.* upamā. *f.*  
*Complete* paripūra. *adj.* paripunṇa. *p.p.*  
*Complexion* (sarira-) vaṇṇa. *m.*  
*Command* āṇā. *f.*  
*Commentary* aṭṭhakathā. *f.*  
*Commissions* niyojeti. *v.*  
*Common* sādharma. *adj.*  
*Company* parisā. *f.*  
*Compassionate* dayālu. *adj.*  
*Completely filled* paripunṇa. *p.p.*  
*Component (part)* saṅkhāra. *m.*  
*Concealed* paṭicchanna. *p.p.*  
*Conceals* chādeti. *v.*  
*Concentration* jhāna. *n.* samāpatti. *f.*  
*Concerning* nissāya. *in.*  
*Conditioned* nipphanna. *p.p.*  
*Connected with* nissita. *p.p.*  
*Connects* sambandheti. *v.*  
*Conquered* jita; vijita. *p.p.*  
*Conquering* jinanta. *pr.p.*  
*Consent* paṭiññā; anuññā; anumati. *f.*  
*Considers* sallakkheti. *v.*  
*Consolation* assāsa. *m.*  
*Consoles* samassāseti. *v.*  
*Constantly* satataṇ; nirantaṇ. *ad.*  
*Contention* bheda; vivāda. *m.*  
*Convention* sammuti. *f.*  
*Conveyance* yāna. *n.*  
*Converts* pasādeti. *v.*  
*Convinces* saññāpeti. *v.*  
*Cooking* pāka; pacana. *ger.*  
*Cooled* sītibhūta. *p.p.*  
*Coronation* rajjābhiseka. *m.* kirīṭadhāraṇa. *n.*  
*Corpse* matakalebara. *n.*  
*Corrupted* paduṭṭhā; dūsita. *p.p.*  
*Cost* aggha; vaya. *m.*  
*Costly* mahāraha. *adj.*



*Couch* pallaṅka. *m.*  
*Coughs* ukkāsaṭi. *v.*  
*Could* asakkhi. *v.*  
*Could have moved (he)* saṅka-  
 missā. *v.*  
*Council hall* santhāgāra. *m.*  
*Countless* asaṅkheyya. *adj.*  
*Country* raṭṭha. *n.* janapada. *m.*  
*Courtezan* gaṇikā. *f.*  
*Covered* paṭicchanna; channa;  
 chādita. *p.p.*  
*Covered with* sañchanna. *p.p.*  
*Covers* chādeti. *v.*  
*Covetous* abhijjhālu; luddha.  
*adj.*  
*Craft* sāṭheyya. *n.*  
*Created* nimmita. *p.p.*  
*Creates* nimmināti. *v.*  
*Crimson* lohitaṇṇa. *adj.*  
*Crime* aparādha. *m.*  
*Crooked-handed* kuṇī. *m.*  
*Crossable* taraṇīya. *pt.p.*  
*Cross-bar* aggala. *n.*  
*Crossing (a stream)* taramāna.  
*pr.p.*  
*Cross legged state* pallaṅka. *m.*  
*Crowd* samūha. *m.*  
*Crown* makuta; kirīṭa. *n.*  
*Crushes* maddati. *v.*  
*Crying aloud* kandanta. *pr.p.*  
*Crystal* phaṇṇika. *m.* & *adj.*  
*Cuckoo* kokila. *m.*  
*Current* sota. *m.*  
*Curry* sūpa. *m.* vyañjana. *n.*

*Curtain* sāṇi. *f.*  
*Cuts off* ucchindati. *v.*  
*Cutter* chettu. *m.*  
*Dance* nacca. *n.*  
*Dancing girl* nāṭikā; nāṭa-  
 kitthī *f.*  
*Dances* naccati. *v.*  
*Danger* antarāya; upaddava.  
*m.*  
*Daily* patidinaṇ. *ad.* deva-  
 sika. *adj.*  
*Darkness* tama. *m.n.* andha-  
 kāra. *m.*  
*Dark spot* kāḷaka. *n.*  
*Dashed* ghaṭṭita; pahaṭa. *p.p.*  
*Dashing* ghaṭṭenta; pothenta.  
*pr.p.*  
*Dealer in oil* telika. *m.*  
*Dear* piya; pemaṇīya. *adj.*  
*Debt* iṇa. *n.*  
*Decay* jarā. *f.* jīraṇa. *n.*  
*Decayed* jinṇa. *p.p.*  
*Decked* bhūṣita. *p.p.*  
*Declares* pakāseti. *v.*  
*Decreases* parihāyati. *v.*  
*Deer-park* migadāya. *m.*  
*Delicate* sukhumāla. *adj.*  
*Delicious* paṇīta. *adj.*  
*Delight* pīti; tuṭṭhi; abhirati. *f.*  
*Delighted* haṭṭha; tuṭṭha; rata;  
*p.p.*  
*Delightful* ramaṇīya; ramma.  
*adj.*  
*Delightfully* ramaṇīyākārena.  
*ad.*



- Deliverance* mokkha. *m.*  
*Dense forest* vanantara ; vipina. *n.*  
*Departed* nikkhami. *v.*  
*Departed* niggata. *p.p.*  
*Departs* apagacchati ; vigacchati. *v.*  
*Dependent* nissitaka. *adj.*  
*Depending on* nissāya ; upanisāya. *abs.*  
*Deposit* āsaya ; ākara. *m.*  
*Deposited* nidahita. *p.p.*  
*Desert* kantāra. *m.*  
*Despair* kheda. *m.*  
*Despised* garahita. *p.p.*  
*Despises* nindati ; avamāneti ; avajānāti ; garahati. *v.*  
*Destination* patthitaṭṭhāna. *n.*  
*Destined for hell* nerayika. *adj.*  
*Destitute* anātha. *adj.*  
*Destroyed* vināsita. *p.p.*  
*Destroys* vināseti ; ucchindati. *v.*  
*Determination* adhiṭṭhāna. *n.*  
*Determines* adhiṭṭhāti. *v.*  
*Develops* bhāveti. *v.*  
*Deviates* apakkamati. *v.*  
*Devotee, male* upāsaka. *m.*  
*female* upāsikā. *f.*  
*Devotion* bhatti. *f.*  
*Did* akā ; akāsi ; akari ; kari. *v.*  
*Dies* marati ; cavati. *v.*  
*Difficult* dukkara. *adj.*  
*Difficult to see* duddasa. *adj.*  
*Diffuses* pharati. *v.*  
*Diminishes* apacināti. *v.*  
*Dimly* mandālokena. *ad.*  
*Dirt* mala. *n.*  
*Dirty* upakkiliṭṭha. *p.p.*  
*Disappeared* antarahita. *p.p.*  
*Disappears* antaradhāyati ; vinassati. *v.*  
*Disappointed* khinna. *p.p.*  
*Disciple* sāvaka. *m.*  
*Discipline* vinaya. *m.*  
*Disciplinary code* vinaya. *m.*  
*Discourse* desanā. *f.*  
*Disgrace* parābhava. *m.*  
*Disgusting* paṭikkūla. *adj.*  
*Dispatches* vissajjeti ; peseti. *v.*  
*Dissension* bheda ; vivāda. *m.*  
*Dissent, internal* mithubheda. *m.*  
*Distinguished* abhiññāta ; vi-  
 siṭṭha. *p.p.*  
*Distributes* vissajjeti ; bhājeti. *v.*  
*District* padesa. *m.*  
*Diversified* vicitta ; visiṭṭha ;  
 vividha. *adj.*  
*Divided* vibhatta ; bhājita. *p.p.*  
*Divides* vibhajati ; bhājeti. *v.*  
*Divine* dibba. *adj.*  
*Division* vibhāga. *m.* aṅga. *n.*  
*Doer* kāraka. *m.*  
*Doing* kurumāna ; karonta.  
*pr.p.* karaṇa. *ger.*  
*Donor* dāyaka ; dātu. *m.*  
*Don't* mā. *in.*  
*Doubt* kaṅkhā ; vicikicchā. *f.*



*Drags near ākaḍḍhati. v.*

*Drawing near upasaṅkamitvā. abs.*

*Drawn out abbūḷha. p.p.*

*Dream supina. n.*

*Drink peyya; pānaka. n.*

*Drinker of liquor majjapa. m.*

*Drinking hall āpānamandaḷa. n.*

*Drinks pivati. v.*

*Driving pājenta. pr.p.*

*Drunk pīta. p.p.*

*Drys up sussati. v.*

*Due course anupubba. n.*

*Dug out nikhāta. p.p.*

*Dung mala. n. asuci. m.*

*During vattante. loc.*

*Dust raja. m.n.*

*Dwarf lakunṭaka. adj.*

*Dweller vāsī m.*

*Dwelling place upassaya. m.*

*Dwells ajjhāvasati; viharati. v.*

*Dwindles parihāyati. v.*

*Dye rajana. n.*

*Dyed rañjita. adj.*

*Early kālass 'eva; pāto va. in.*

*Earthen mattikāmaya. adj.*

*Easily done sukara. adj.*

*Eastern puratthima. adj.*

*Easy to see sudassa. adj.*

*Eaten bhutta; khādita. p.p.*

*Eats asnāti; bhuñjati. v.*

*Ecclesiastic pabbajita. m.*

*Edge mukhavaṭṭi. f.*

*Effort parakkama. m.*

*Elapsed atikkanta. p.p.*

*Elder, the thera. m.*

*Elephant kuñjara. m.*

*Eliminated pahīna; p.p.*

*Else no ce. in.*

*Embarked ārūḷha. p.p.*

*Embarking (nāvā-) abhirūhana. ger.*

*Emperor adhirāja. m.*

*Employed niyutta. p.p.*

*Encounters samāgacchati. v.*

*Enjoying abhiramanta. pr.p.*

*Encircling parikkhepa. m.*

*Enclosure koṭṭhaka. m.*

*End anta. m.*

*Endeavours ussahati. v.*

*Endowed with patimandita; yutta. p.p.*

*Endurance adhivāsanā. f.*

*Endures sahati. v.*

*Engaged niyutta. p.p.*

*Enjoying anubhavanta. pr.p.*

*Enjoyment assāda. m.*

*Enjoys abhiramati. v.*

*Enlightened buddha; sambuddha. p.p.*

*Enlightenment buddhatta. n.*

*Enmity vera. n.*

*Enough alaṇ. in.*

*Enquiring upaparikkhanta. pr.p.*

*Enraged ruṭṭha; rosita. p.p.*

*Entered pavīṭṭha. p.p.*

*Entire sakala; niravasesa. adj.*



- Envoy* rājadūta. *m.*  
*Equal* sadisa ; sama ; samāna. *adj.*  
*Erects* kāreti ; māpeti. *v.*  
*Erudition* paṇḍicca. *n.*  
*Establishes* paṭiṭṭhāpeti. *v.*  
*Establishing* paṭiṭṭhāpayamāna. *pr.p.*  
*Et cetera* ādi. *in.*  
*Even* api. *in.*  
*Even* sama. *adj.*  
*Excellent* atisundara ; paṇīta ; viṣiṭṭha. *adj.*  
*Exceeding* accanta. *adj.*  
*Except* vinā. *in.* ṭhapetvā. *abs.*  
*Excess of rain* ativuṭṭhi. *f.*  
*Exhausted* parikkhīṇa ; khīṇa. *p.p.*  
*Exhaustion* khaya. *m.*  
*Existence* vutti ; pavatti. *f.*  
*Existing* saṃvijjamāna. *pr.p.*  
*Exists* vijjati ; vattati. *v.*  
*Expands* tanoti. *v.*  
*Expects* āgameti. *v.*  
*Expedient* upakkama. *m.*  
*Expertness* pāṭava. *m.* paṭutā. *f.*  
*Expresses* pakāseti. *v.*  
*Exquisite* ativisiṭṭha. *p.p.*  
*Extensive* patthaṭa. *p.p.*  
*Eye of wisdom* dhammacakkhu. *n.*  
*Face to face* sakkhi, *in.* paccakkhaṇ. *ad.*  
*Facing* abhimuka. *adj.*  
*Factor of knowledge* bojjhaṅga. *m.*  
*Fails* viḥāyati. *v.* (use with ablative).  
*Faith* saddhā. *f.*  
*Faithful* saddha. *adj.*  
*Far spent* abhikkanta ; atikkanta. *p.p.*  
*Fathom* vyāma. *m.*  
*Fatigued* kilanta. *p.p.*  
*Fallen* patita. *p.p.*  
*Falls down* patati. *v.*  
*Falls into (sleep, etc.)* okkamati. *v.*  
*Falsehood* micchā ; musā. *in.*  
*Fame* yasa. *m.n.* kitti. *f.*  
*Famous* pākaṭa ; yasassī. *adj.*  
*Father* tāta ; janaka ; pitu. *m.*  
*Fault* otāra ; dosa. *m.* vajja. *n.*  
*Fear* bhaya. *n.*  
*Feast* sakkāra. *m.*  
*Fee for bringing up* posāvanika. *n.*  
*Feeble* dubbala. *adj.*  
*Feebleness* dubbalya. *n.*  
*Feeding* bhojana ; parivesanā. *ger.*  
*Feetlessness* apadatā. *f.*  
*Feet upward* uddhapāda. *adj.*  
*Festival* chaṇa ; ussava. *m.*  
*Fetter (mental)* saññojana. *n.*  
*Few* thoka ; appaka ; katipaya. *adj.*  
*Fig (tree)* assattha. *m.*  
*Fights* yujjhati. *v.*



- Fills* pūreti. *v.*  
*Final* osāna ; antima. *adj.*  
*Finally* ante ; osāne. *loc.*  
*Finally* passes away parinibbāti. *v.*  
*Finds* pleasure in abhinandati. *v.* (with accusative).  
*Fire* pāvaka. *m.*  
*Fire-fly* khajjopanaka. *m.*  
*Firm* dalha. *adj.*  
*Fish* maccha. *m.*  
*Fisherman* bālisika. *m.*  
*Fit* anucchavika. *adj.*  
*Flag* paṭākā. *f.*  
*Flees* palāyati. *v.*  
*Flesh* maṇsa. *n.*  
*Flock of birds* dijaḡaṇa. *m.*  
*Foam* pheṇa. *n.*  
*Followed by* anugata ; parivuta. *p.p.*  
*Follows* anveti ; anukkamati. *v.*  
*Food* bhojana ; anna. *n.* go-cara ; āhāra. *m.*  
*Foolish* muḡha ; bāla. *adj.*  
*For* atthāya. *dat. sing.*  
*Force* bala. *n.* balakkāra. *m.*  
*Forcibly* pasayha. *abs.*  
*Foremost* padhāna. *adj.*  
*Forgiven* khantā. *p.p.*  
*Former* purima. *adj.*  
*Foremost* sabbapaṭhama ; agga. *adj.*  
*Forenoon* pubbaṇha. *m.*  
*Forester* vanacara. *m.*  
*Forsaking* cāga. *ger.*
- Fortnight* addhamāsa. *m.*  
*Fortune* sampatti. *f.*  
*Foul* pūti. *adj.*  
*Fourfold* catubbidha. *adj.*  
*Fragrance* sugandha. *m.*  
*Fragrant* sugandha. *adj.*  
*Fraternity* saṅgha. *m.*  
*Fraudulent* saṭha. *adj.*  
*Free from dust* viraja. *adj.*  
*Freed* mutta. *p.p.*  
*Fresh* nava. *adj.*  
*Friend* mitta. *m.* samma (only in vocative).  
*Friendliness* mettā. *f.*  
*Friendship* sohajja. *n.*  
*Frightened* bhīta. *p.p.*  
*Frog* maṇḍūka. *m.*  
*From afar* dūrato. *ad.*  
*Frothy* pheṇila. *adj.*  
*Frugal* mitabbaya. *adj.*  
*Full* puṇṇa. *p.p.*  
*Full of* ākiṇṇa. *p.p.*  
*Full moon day* puṇṇamī. *f.*  
*Further* uttariṇ. *ad.*  
*Future* anāgata. *adj.* (time) *m.*  
*Gain* lābha. *m.*  
*Garage* vāhanāgāra. *m.n.*  
*Garden* ārāma. *m.* uyyāna. *n.*  
*Garrulous* vācāla. *adj.*  
*Gatekeeper* dovārika. *m.*  
*Gate tower* gopura. *n.*  
*Gathers* upacināti. *v.*  
*Generation* kulaparivaṭṭa. *n.*  
*Getting down* otaranta. *pr.p.*



*Gilded* suvaṇṇālitta. *p.p.*  
*Giver* dāyaka ; dātu. *m.*  
*Gives up* paṭinissajati. *v.*  
*Glad* attamana ; tuṭṭha ; haṭṭha ; sumana. *adj.*  
*Gladdens* pasādeti. *v.*  
*Glory* teja ; yasa. *m.n.*  
*Glowing* jotanta. *pr.p.* jalita. *p.p.*  
*Good* pājana. *n.*  
*God* sura ; deva. *m.*  
*Goes* yāti. *v.*  
*Goes back* paṭikkamati. *v.*  
*Goes beyond* atikkamati. *v.*  
*Goes out* niyyāti. *v.*  
*Going* gamana. *ger.*  
*Gold* kaṇaka ; suvaṇṇa. *n.*  
*Golden* suvaṇṇamaya. *adj.*  
*Goldsmith* suvaṇṇakāra. *m.*  
*Gone* pakkanta ; yāta. *p.p.*  
*Gone astray* mūḷha. *p.p.*  
*Gone away* apakkanta. *p.p.*  
*Gone over* atikkanta. *p.p.*  
*Got (he)* alattha. *v.*  
*Got up* ārūḷha ; utṭhita. *p.p.*  
*Grammarian* veyyākaraṇika. *m.*  
*Gratification* cetopasāda. *m.*  
*Great* vipula ; mahanta. *adj.*  
*Greatness* seṭṭhatā. *f.*  
*Greatest* mahattama. *adj.*  
*Great mass* khandha. *m.* rāsi. *f.*  
*Greatly beneficial* mahānisaṇsa. *adj.*  
*Groom* assagopaka ; assabhaṇḍaka. *m.*

*Gross* thūla. *adj.*  
*Grove* saṇḍa. *m.*  
*Growing* vaḍḍhanta. *pr.p.*  
*Grown up* vuddha. *p.p.*  
*Grows* rūhati ; vaḍḍhati. *v.*  
*Guards* gopeti ; rakkhati. *v.*  
*Gum* silesikā. *f.*  
*Hand* bhuja ; hattha. *m.*  
*Hands over* paṭicchāpeti. *v.*  
*Handful* muṭṭhimatta. *adj.*  
*Handsome* abhiṇūpa. *adj.*  
*Happiness* sukha. *n.*  
*Happy state* sugati. *f.*  
*Hard food* khajja. *n.*  
*Harvest* dhaññaphala. *n.*  
*Has been* babhūva. *v.*  
*Has grieved* susoca. *v.*  
*Has left* jahāra. *v.*  
*Hasty* sāhasika. *adj.*  
*Having abandoned* pahāya. *abs.*  
*Having approached* upecca. *abs.*  
*Having assembled* samāgama ; saṅgama. *abs.*  
*Having been* hutvā. *abs.*  
*Having begun* ārabha. *abs.*  
*Having been born* uppajja. *abs.*  
*Having brought* ānīya āhariya. *abs.*  
*Having called* pakkosivā. *abs.*  
*Having carried* netvā. *abs.*  
*Having considered* anuvicca ; viceyya. *abs.*  
*Having consulted* mantetvā. *abs.*  
*Having covered* chādetvā. *abs.*  
*Having divided* vibhajja. *abs.*



*Having ejected* nīharitvā. *abs.*

*Having entered* pavissa ; pavisiya. *abs.*

*Having forgotten* sammuyha. *abs.*

*Having got* upalabbha. *abs.*

*Having in front* purakkhatvā. *abs.*

*Having knocked down* nihacca. *abs.*

*Having known* ñatvā ; viditvā ; aññāya ; jānitvā. *abs.*

*Having removed* vineyya. *abs.*

*Having risen up* uṭṭhāya. *abs.*

*Having sat* nisajja. *abs.*

*Having sent* pesetvā. *abs.*

*Having separated* vivicca. *abs.*

*Having struck* āhacca. *abs.*

*Having taken* ādāya. *abs.*

*Having thatched* chādetvā. *abs.*

*Having trapped* rundhitvā. *abs.*

*Having trodden* akkamma. *abs.*

*Having understood* avecca ; aññāya. *abs.*

*Having vexed* upahacca. *abs.*

*Having wasted* khepetvā. *abs.*

*Hawks* (vāṇijjāya) āhiṇḍati. *v.*

*Head* sira. *m.n.* sīsa ; uttamaṅga. *n.*

*Head downward* avaṅsira. *adj.*

*Heal'h* ārogya. *n.*

*Healthy* niroga ; aroga. *adj.*

*Heaping up* nicaya. *m.*

*Heard* assosi ; suṇi. *v.*

*Heard* suta. *p.p.*

*Hearing* savaṇa. *ger.*

*Heat* teja. *m.n.* uṇha. *n.*

*Heat of the sun* ātapa. *m.*

*Heated* tatta ; tāpita. *p.p.*

*Heavenly* dibba. *adj.*

*Heavenly messenger* devadūta. *m.*

*Heaviness* gārava. *m.*

*Hell* niraya. *m.*

*Hellish* āpāyika. *adj.*

*Help* upakāra ; anuggaha. *m.*

*Helpless* anātha. *adj.*

*Helps* upatthambheti ; anuggaṇhāti. *v.*

*Here* iha ; atra. *in.*

*Heretic* micchādiṭṭhika ; titthiya. *m.*

*Heretical* titthiya. *adj.*

*Hermite* tāpasa ; tapassī. *m.*

*Hermitage* assama. *m.*

*Hero* vīra ; sūra. *m.*

*Heroism* sūratā ; vīratā. *f.*

*Hexagonal* chaḷaṇsa. *adj.*

*Higher* uttaritara ; uccatara. *adj.*

*Highest* uttama ; agga ; seṭṭha. *adj.*

*Highroad* addhāna. *n.*

*Highway* mahāmagga. *m.*

*Highwayman* panthaghātaka. *m.*

*Hindermost* sabbapacchima. *adj.*

*Hindrance* nīvaraṇa. *n.* bādhā. *f.*



*Hitting* ghaṭṭenta. *pr.p.*

*Hold* gahaṇa *ger.*

*Homage* gārava. *m.*

*Homelessness* anagāriya. *n.*

*Honest* uju ; akuṭila. *adj.*

*Honoured* mānita ; mahita ;  
garukata. *p.p.*

*Horn* siṅga. *n.*

*Horse-trappings* assabhaṇḍaka.  
*n.*

*Hospitality* sakkāra. *m.*

*Hostile king* paṭirāja. *m.*

*House* upassaya. *m.* agāra ;  
geha ; nivesana. *n.*

*Household life* gharāvāsa. *m.*

*Hunter* luddaka. *m.*

*How much* kittaka. *adj.*

*Hub* nābhi. *f.*

*Huge* mahanta ; visāla. *adj.*

*Humanity* manussatta. *n.*

*Hurls* khipati. *v.*

*Hymn* gīta. *n.*

*Idea* mati. *f.* mata. *n.*

*Idiot* eḷamūga. *m.*

*Ignoble* anariya. *adj.*

*Ignorant* appassuta. *adj.*

*Imitation* anukaraṇa. *ger.*

*Immense* atimahanta ; vipula.  
*adj.*

*Immeasurable* appameyya. *pt.p.*

*Immediately following* ānan-  
tarika. *adj.*

*Impermanent* anicca. *adj.*

*Impostor* paṭirūpaka. *m.*

*Impure* asuci. *adj.*

*In all probability* ekaṇsena. *ad.*

*In another way* aññathā. *ad.*

*Inappropriate* ananucchavika.  
*adj.*

*In both ways* ubhayathā. *ad.*

*Increase* vuddhi. *f.* udaya. *m.*

*Injury* apakāra. *m.*

*Increasing* vaḍḍhenta. *pr.p.*

*Increases* vaḍḍhati ; abdivaḍ-  
ḍhati. *v.*

*Indeed* khalu. *in.*

*India* jambudīpa. *m.*

*In every way* sabbaso ; sabba-  
thā. *ad.*

*Infant* thanapa. *m.*

*Inferior* nīca ; adhama. *adj.*

*Inform* nivedeti ; paṭivedeti ;  
ācikkhati. *v.*

*Inheritance* dāyāda. *m.*

*In many ways* bahuso ; bahu-  
dhā. *ad.*

*Inner part* abbhantara. *n.*

*Inner village* antogāma. *m.*

*Innumerable* asaṅkheyya. *pt.p.*

*In olden days* purā. *in.*

*Insight* paṭivedha. *m.*

*Inspecting* upaparikkhanta.  
*pr.p.*

*Intermediate quarter* anudisā. *f.*

*Interview* sākacchā *f.*

*Intoxicated* matta. *p.p.*

*Invites* nimanteti. *v.*

*Iron* aya. *m.n.*

*Iron safe* ayopeḷā. *f.*

*Irritated* anattamana. *adj.*



*Is able* pahoti. *v.*  
*Is accompanied* parivāriyati. *v.*  
*Is attacked* pahariyati. *v.*  
*Is avoided* vajjiyati; cajiyati. *v.*  
*Is becoming* bhūyati. *v.*  
*Is born* nibbattati. *v.*  
*Is bound* bajjhati. *v.*  
*Is bought* kiṇiyati. *v.*  
*Is broken* bhijjati. *v.*  
*Is buried* nikhanīyati. *v.*  
*Is burnt* dayhati. *v.*  
*Is carried* nīyati. *v.*  
*Is collected* cīyati. *v.*  
*Is cut* chijjati. *v.*  
*Is deposited* nidhīyati. *v.*  
*Is done* kariyati. *v.*  
*Is eaten* khajjati. *v.*  
*Is entered* pavisiyati. *v.*  
*Is esteemed* agghīyati. *v.*  
*Is fed* bhojīyati. *v.*  
*Is floated* vuyhati. *v.*  
*Is got* labbhati. *v.*  
*Is heard* sūyati; suyyati. *v.*  
*Is hung* olambīyati. *v.*  
*Is killed* haññati. *v.*  
*Is led* niyyati. *v.*  
*Is opened* avāpurīyati. *v.*  
*Is perfumed* vāsīyati. *v.*  
*Is plundered* acchindīyati. *v.*  
*Is read* paṭhīyati. *v.*  
*Is remembered* sarīyati. *v.*  
*Is said* vuccati; pavuccati. *d.*  
*Is served up* upaṭṭhīyati. *v.*

*Is slain* māriyati. *v.*  
*Is tormented* hiṇsiyati. *v.*  
*Is wounded* vaṇiyati. *v.*  
*Jasmine* sumanā. *f.*  
*Jewel* ratana. *n.*  
*Jewel throne* maṇipallāṅka. *m.*  
*Journey* cārikā. *f.* gamana. *n.*  
*Journeying* sañcaranta. *pr.p.*  
*Joy* pīti. *f.* pāmojja; somanassa. *n.* hāsa. *m.*  
*Joyful* haṭṭha; tuṭṭha. *p.p.* sumana. *adj.*  
*Judge* vinicchayāmacca. *m.*  
*Jumps up* abbhuggacchati. *v.*  
*Junction* siṅghāṭaka. *n.* magga-samāgama. *m.*  
*Just as* yathā—tathā; seyyathā pi. *in.*  
*Just as if* seyyathā pi nāma. *in.*  
*Just so* evaṃ eva; tathā. *in.*  
*Justice* yutti. *f.*  
*Keeping company with* upasevanā. *f.*  
*Keeps* ṭapeti; nikkhipati. *v.*  
*Keeps company with* payirupāsati. *v.*  
*Keeps in mind* manasikaroti. *v.*  
*Keeps silence* tuṇhī bhavati.  
*Kept* nikkhita; ṭhapita. *p.p.*  
*Killed* mārita; hata. *p.p.*  
*Killer* māretu. *m.*  
*Kills* hanati; hanti; māreti. *v.*  
*Kind* jāti; vikati. *f.*  
*Kind* kāruṇika; dayālu. *adj.*  
*Kindness* dāyā; karuṇā. *f.*



- King* rāja. *m.*  
*Kingdom* rajja ; vijita. *n.*  
*Kingship* rajja. *n.*  
*Knee-deep* jaṇṇumatta. *adj.*  
*Knocked against* paṭihata. *p.p.*  
*Knocks on or at* ākoṭeti. *v.*  
*Knower* ñātu. *m.*  
*Knowing* jānanta ; vijānanta. *pr.p.*  
*Knowledge* ñāṇa. *n.* paññā. *f.*  
*Knows* jānāti ; vijānāti. *v.*  
*Knows clearly* pajānāti. *v.*  
*Knows perfectly* parijānāti. *v.*  
*Labourer* vetanika ; kamma-kāra. *m.*  
*Lad* māṇavaka. *m.*  
*Ladder* nisseṇī. *f.*  
*Ladle* uḷuṅka. *m.*  
*Laid down* paññatta ; nipanna. *p.p.*  
*Lake* sara. *m.n.*  
*Lamenting* vilapamāna. *pr.p.*  
*Last* pacchima. *adj.*  
*Laughter* hāsa. *m.* hasana. *n.*  
*Land* thala. *n.*  
*Lass* māṇavī. *f.*  
*Last* pacchima ; antima. *adj.*  
*Lasts* pavattati. *v.*  
*Latch* aggala. *n.*  
*Law-book* nītigantha. *m.*  
*Layman* gihī ; upāsaka. *m.*  
*Laywoman* upāsikā. *f.*  
*Leader* nāyaka ; pāmokkha. *m.*  
*Leaf-hut* paṇṇasālā. *f.*  
*League* yojana. *n.* (about 7 miles)  
*Learned* bahussuta. *adj.*  
*Learnedness* bāhusacca. *n.*  
*Leaves* cajati. *v.*  
*Leaves the household life* pab-bajati ; abhinikkhamati. *v.*  
*Leaving* jahitvā. *abs.*  
*Left* vāma. *adj.*  
*Letter* sāsana ; lekhana. *n.*  
*Liberal donor* dānapati. *m.*  
*Library* potthakālaya. *m.*  
*Lid* pidhāna ; apidhāna. *n.*  
*Lie* musā. *in.* asacca. *n.*  
*Life* jīva. *m.* jīvita ; carita. *n.*  
*Life of a recluse* sāmañña. *n.*  
*Light* lahu ; sallahuka. *adj.*  
*Lightness* lahutā. *f.*  
*Likewise* tath 'eva. *in.*  
*Limb* aṅga. *n.*  
*Limit* odhi. *m.* sīmā. *f.*  
*Line* panti. *f.*  
*Listening* suṇanta. *pr.p.* sa-vaṇa. *ger.*  
*Literature* ganthāvali. *f.*  
*Little* thoka ; appaka. *adj.*  
*Liquor, fermented* meraya. *n.*  
*Liquor, distilled* surā. *f.*  
*Living* jīvana. *ger.*  
*Living* jīvanta. *pr.p.*  
*Living being* pāṇaka ; satta ; pāṇī. *m.*  
*Livelihood* jīvikā. *f.*  
*Lives in* adhivasati. *v.*  
*Lives together* saṇvasati. *v.*



*Located* patitṭhāpita. *p.p.*  
*Lodging* nivesana. *n.*  
*Logician* takkika. *m.*  
*Long time* addhā. *m.* dīgha-  
 rattaṇ; ciraṇ. *ad.*  
*Longing of a pregnant woman*  
 dohaḷa. *m.*  
*Lord* nātha; ayya. *m.*  
*Lordship* ādhipacca. *n.*  
*Lost* naṭṭha. *p.p.*  
*Lotus* paṅkaja; sārasa. *n.*  
*Love* pema. *n.* sineha; pasāda.  
*m.*  
*Lovely* pāsādika. *adj.*  
*Lover* vāritaka (*lit.* betrothed);  
 piyāyaka. *m.*  
*Low-caste man* vasala. *m.*  
*Lowest* heṭṭhima. *adj.*  
*Lust* taṇhā. *f.*  
*Lustre* obhāsa. *m.*  
*Lutanist* veṇika. *m.*  
*Lying down* nipanna. *p.p.*  
*Made of silver* rajatamaya. *adj.*  
*Made ready* paṭiyatta. *p.p.*  
*Magnificently* viṣiṭṭhākārena.  
*ad.*  
*Maid* paricārikā. *f.*  
*Makes less* apacināti. *v.*  
*Makes ready* paṭiyādeti. *v.*  
*Making a noise* ravamāna. *pr.p.*  
*Mammal* khīrapāyī. *m.*  
*Mango-fruit* amba. *n.*  
*Manifest* pātubhūta; pākaṭa.  
*p.p.*  
*Manifested* pāturahosi. *v.*

*Manifests* pakāseti; pātubha-  
 vati. *v.*  
*Mansion* bhavana. *n.* vimāna.  
*m.n.*  
*Mantle* kañcuka. *m.*  
*Many* aneka. *adj.*  
*Many times* bahukkhattuṇ. *ad.*  
*Marches against* abbhuyyāti. *v.*  
*Marine* sāmuddika. *adj.*  
*Marks out* paricchindati. *v.*  
*Marries* āvāheti or vivāheti. *v.*  
*Mass of rock* pabbatakūṭa. *m.n.*  
*Master (teacher)* satthu. *m.*  
*Mat* kilañja. *m.*  
*Matrimonial* āvāha-vivāhika.  
*adj.*  
*May, month of, Vesākha.* *m.*  
*May be* siyā; bhavye. *v.*  
*Mean* dīna. *adj.* (*p.p.*).  
*Meaning* attha. *m.*  
*Means* upakkama; upāya. *m.*  
*Measurable* meyya. *pt.p.*  
*Measured* mita. *p.p.*  
*Measureless* appameyya. *pt.p.*  
*Measures* mināti. *v.*  
*Medicine* bhesajja. *n.*  
*Meditation* jhāna. *n.*  
*Meets together* sannipatati. *v.*  
*Menacing* santajjenta. *pr.p.*  
*Mental* mānasika; manomaya.  
*adj.*  
*Meritorious deed* puñña; kusa-  
 lakamma. *n.*  
*Merry* tuṭṭha. *p.p.*  
*Message* sāsaṇa. *n.*



*Messenger* dūta ; sāsanahāraka.  
*m.*

*Method* pariyāya ; ākāra. *m.*

*Metrics* chanda. *m.n.*

*Metropolis* rājadhāni. *f.*

*Middle, the* majjha. *m.*

*Middling* majjhima. *adj.*

*Milk* paya. *m.n.* duddha. *n.*

*Milked* duddha. *p.p.*

*Mind* mānasa ; citta. *n.*

*Minute* muhutta. *n.*

*Miracle* pāṭihāriya. *n.*

*Mischief* apakāra. *m.*

*Misdeed* dosa. *m.* vajja. *n.*

*Miserable* dīna ; dukkhita. *p.p.*

*Miserly* luddha. *p.p.*

*Misfortune* vipatti. *f.*

*Mistress* sāminī. *f.*

*Mixed* saṅkiṇṇa ; missita. *p.p.*

*Mixed with ghee* ghātika. *adj.*

*Modern* ajjatana. *adj.*

*Moment* khaṇa. *m.*

*Monk* pabbajita ; samaṇa ; ta-  
podhana. *m.*

*Moon* nisākara ; canda. *m.*

*Monkey* makkāṭa. *m.*

*More* bhīyo. *in.*

*Most* accanta. *adj.*

*Mounting* abhirūhana. *ger.*

*Movable* cālaniya. *pt.p.*

*Moves* calati ; sañcarati ; sañ-  
kamati. *v.*

*Moving about* saṅsaraṇa. *ger.*  
saṅsaranta. *pr.p.*

*Moves aside* apeti. *v.*

*Moves off* apagacchati. *v.*

*Mowed* lūna. *p.p.*

*Much ailing* bāvābādha. *adj.*

*Much heated* kaṭhita. *p.p.*

*Much valuable* mahāraha. *adj.*

*Multi-coloured* nānāvanna. *adj.*

*Music* vādita. *n.*

*Musical instrument* turiya ; turi-  
yabhaṇḍa. *n.*

*My dear* bho. *in.*

*Naked* nagga. *adj.*

*Naked ascetic* niganṭha. *m.*

*Naught* na kiñci. *in.*

*Nave* nābhi. *f.*

*Near* avidura ; āsanna ; samīpa.  
*adj.*

*Necessity* attha. *m.*

*Need* payojana. *n.*

*Neglects* pamajjati. *v.*

*Neighbourhood* sāmanta ; āsan-  
natṭhāna. *n.*

*Never* na kudācanaṃ. *ad.*

*New* nava ; abhinava. *adj.*

*News* vuttanta. *m.* pavatti. *f.*

*Noble* seṭṭha ; uttama ; vara.  
*adj.*

*Noble person* ariya. *m.*

*Noble truth* ariyasacca. *n.*

*Novel* navakathā. *f.*

*Nobler* uttaritara ; seṭṭhatara.  
*adj.*

*Nobody* na koci. *in.*

*Noise* rava. *m.*

*Norm* dhamma. *m.*



*Not destroyed* anūhata. *p.p.*  
*Not seldom* abhiñhañ. *ad.*  
*Nourished* posita ; puṭṭha. *p.p.*  
*Nourishing* ojavanta. *adj.*  
*Novice monk* sāmaṇera. *m.*  
*Nun* bhikkhunī. *f.*  
*Nursing* upaṭṭhāna. *ger.* upaṭṭhahanta. *pr.p.*  
*Object* gocara. *m.*  
*Observance* pālana ; rakkhana. *ger.*  
*Obstructed* ruddha ; bādhita. *p.p.*  
*Obtained* laddha. *p.p.*  
*Occasion* avatthā. *f.*  
*Odour* gandha. *m.*  
*Of other faiths* aññatitthiya. *adj.*  
*Oil* tela. *n.*  
*Ola* tālapaṇṇa. *n.*  
*Old* jina. *p.p.*  
*Old age* jarā. *f.*  
*Olden* purātana ; sanantana. *adj.*  
*Omniscience* sabbaññutā. *f.*  
*On account of* nissāya ; paṭicca. *in. (abs.).*  
*On that account* tato nidānañ. *ad.*  
*Once* ekakkhattuñ ; ekadā. *ad.*  
*Once a fortnight* anvaddhamāsañ. *ad.*  
*One by one* ekeka. *adj.*  
*One and a half* diyadḍha. *m.*  
*One-eyed* ekakkhika ; kāṇa. *adj.*

*Only* eva. *in.*  
*Oozes* paggharati. *v.*  
*Open air* abbhokāsa ; ajjho-kāsa. *m.*  
*Opposite* abhimukha ; viruddha. *adj.*  
*Oppressed by* abhipīlita. *p.p.*  
*Orange-coloured* kāsāva. *adj.*  
*Order* kama ; anukkama ; m. paṭipāṭi. *f.*  
*Ordination, higher* upasampadā. *f.*  
*Originally* sabbapaṭhamañ. *ad.*  
*Ornament* ābharana ; pilandhana. *n.*  
*Orphan* amātāpitika. *adj.*  
*Other world* paraloka. *m.*  
*Ought to be* bhavitabba. *pt.p.*  
*Overhead* upari. *in.* matthake. *loc.*  
*Own* saka. *adj.*  
*Own mind* sacitta. *n.*  
*Owner* sāmika. *m.*  
*Pagoda* cetiya. *n.*  
*Pain* vedanā. *f.*  
*Pair* yuga ; yugala ; dvaya ; dvika. *n.*  
*Palace* rājabhavana. *n.*  
*Palmyra leaf* tālapaṇṇa. *n.*  
*Park* ārāma. *m.*  
*Partakes (of food)* paribhuñjati. *v.*  
*Passes away* cavati. *v.*  
*Passionless* viraja. *adj.*



- Paternal* pettika ; pitusantaka.  
*adj.*  
*Pavilion* maṇḍapa. *m.*  
*Paying honour* sakkaronta ;  
garukaronta. *pr.p.*  
*Paying respect* mānenta ; pū-  
jenta. *pr.p.*  
*Peak* kūṭa. *n.*  
*Peaceful* nibbuta ; santa. *p.p.*  
*Peasant* gāmika ; jānapadika.  
*m.*  
*Pedestrian* padika. *m.*  
*People* jana. *m.* janatā. *f.*  
*Perceiver* mantu. *m.*  
*Perfect knowledge* abhisam-  
bodhi. *f.*  
*Perfection* sambodhi. *f.* (*lit.*  
perfect enlightenment).  
*Performs* sampādeti ; payoja-  
yati ; karoti. *v.*  
*Perhaps* karahaci. *in.*  
*Perishes* vinassati. *v.*  
*Perishing* vinassanta. *pr.p.*  
*Person* puggala. *m.*  
*Piece* khaṇḍa. *n.*  
*Pike* (for guiding elephant)  
tutta. *n.*  
*Pilgrim* pariyaṭaka. *m.*  
*Pitcher* kuṇḍikā. *f.*  
*Placed* ṭhapita ; nikkhitta. *p.p.*  
*Places* ṭhapeti ; nikkhipati. *v.*  
*Planter* ropaka ; ropa. *m.*  
*Platform* vedikā. *f.* around a  
shrine cetiyaṅgaṇa. *n.*  
*Plays* dibbati ; kīlati. *v.*  
*Pleasance* uyyāna. *n.*  
*Pleasure* pīti ; tuṭṭhi. *f.*  
*Plot of ground* bhūmibhāga. *m.*  
*Plough* naṅgala. *n.*  
*Ploughed* kasita ; kaṭṭha. *p.*  
*Ploughing* kasana. *ger.*  
*Poison* visa. *n.*  
*Polished* maṭṭha. *p.p.*  
*Pondering* jhāyanta ; vitak-  
kenta. *pr.p.*  
*Ponders* jhāyati. *v.*  
*Poor* adhana ; daḷidda. *adj.*  
*Populace* janatā. *f.*  
*Prick* sokara. *n.*  
*Position* ṭhāna ; ṭhānantara. *n.*  
*Possessed of supernatural power*  
iddhimantu. *adj.*  
*Possessing armies* seniya. *adj.*  
*Potter* kumbhakāra.  
*Poverty* dāḷiddiya. *n.*  
*Pouring* āsiñcanta ; ākiranta.  
*pr.p.*  
*Pours* āsiñcati. *v.*  
*Powders* cuṇṇeti. *v.*  
*Power* bala. *n.* ānubhāva. *m.*  
*Practised, well* sucinṇa. *p.p.*  
*Practises* anuyuñjati ; paṭipaj-  
jati. *v.*  
*Praise* thuti. *f.*  
*Praised* abhiṭṭhuta ; vaṇṇita.  
*p.p.*  
*Praising* thomenta. *pr.p.*  
*Praises* abhitthavati ; paṇṇa-  
sati. *v.*  
*Preacher* desaka ; kathika. *m.*



*Preaching* desenta. *pr.p.*  
*Preceptor* upajjhāya. *m.*  
*Precious* anaggha; mahāraha. *adj.*  
*Precious thing* ratana. *n.*  
*Predisposition* anusaya. *m.*  
*Pregnant* garugabbhā. *f.*  
*Prepared* paṭiyatta; • sajjita; paññatta. *p.p.* (the last is used in connection with beds and seats).  
*Presence* abhimukha. *n.*  
*Present* vijjamāna; sammuka. *adj.*  
*Present* paṇṇākāra. *m.*  
*Prince* rājakumāra. *m.*  
*Proceeds* abhikkamati. *v.*  
*Proclaimed* ghuṭṭha. *p.p.*  
*Proclaims* pakāseti. *v.*  
*Produced* uppādita. *p.p.*  
*Produces* nibbatteti; uppādeti; janeti. *v.*  
*Professor* paṇḍitācariya. *m.*  
*Profit* attha; ānisaṇsa. *m.*  
*Promises* paṭijānāti. *v.*  
*Property* santaka. *m.*  
*Prosper* samijjhati. *v.*  
*Protected* gopita; gutta. *p.p.*  
*Protection* pālana; rakkhana. *ger.*  
*Protector* pāletu; pālaka. *m.*  
*Protects* gopeti; rakkhati. *v.*  
*Protecting* rakkhanta. *pr.p.*  
*Provides* sampādeti. *v.*  
*Province* padesa; janapada. *m.*

*Provision* upakaraṇa; for journey pātheyya. *n.*  
*Provoked* ruṭṭha. *p.p.*  
*Proximity* samīpa. *n.*  
*Public, the* mahājana. *m.*  
*Pulpit* dhammāsana. *n.*  
*Purification* pariyodapanā. *f.*  
*Purity* visuddhi. *f.*  
*Purse* pasibbaka. *m.*  
*Pursuit* upasevanā. *f.*  
*Putrid* pūti. *adj.*  
*Puts in* pakkipati. *v.*  
*Puts in order* paṭisāmeti. *v.*  
*Queen* mahesī; rājadevī. *f.*  
*Question* paṇha. 3.  
*Questioned* pucchita; puṭṭha. *p.p.*  
*Rainy season* vassāna. *m.*  
*Raised* uppādita; uṭṭhāpita. *p.p.*  
*Raises* uppādeti; nibbatteti. *v.*  
*Raises up* ukkipati; ussāpeti. *v.*  
*Rampart* pākāra. *m.*  
*Range* rāji; panti. *f.*  
*Rare* dullabha. *adj.*  
*Reaches* upagacchati; upasaṅkamati. *v.*  
*Realm* rajja. *n.*  
*Rebirth* punabbhava. *m.*  
*Rebuked* akkuṭṭha. *p.p.*  
*Received* labhi. *v.* laddha. *p.p.*  
*Receives* paṭigaṇhāti; labhati. *v.*



- Recites* sajjhāyati. *v.*  
*Receiving* labhanta. *pr.p.*  
*Recluse* samaṇa ; pabbajita. *m.*  
*Recognition* vijānana; saññāna. *n.*  
*Recurring series* anuppabandha. *m.*  
*Refuge* saraṇa. *n.*  
*Refuse* kacavara. *m.* mala. *n.*  
*Refusal* paṭikkhepa. *m.*  
*Refuses* paṭikkhipati. *v.*  
*Regains* paṭilabhati. *v.* (*memory*) paccupaṭṭhāpeti. *v.*  
*Regular order* anukkama. *m.* ānupubbī. *f.*  
*Rehearsal* saṅgīti. *f.*  
*Reign* rajjakāla. *m.*  
*Reigning* rajjaṇ karenta. *pr.p.*  
*Rejoices* abhinandati. *v.*  
*Rejoicing* abhinandana ; nandana. *ger.*  
*Relation* ñāti. *m.*  
*Released* mutta ; vipphamutta. *p.p.*  
*Relic* dhātu. *f.*  
*Religion* samaya. *m.* sāsana. *n.*  
*Remaining* avasesa. *adj.* avasiṭṭha. *p.p.*  
*Remembering* anussaranta. *pr.p.*  
*Remembers* anussarati. *v.*  
*Remote* paccantima. *adj.*  
*Removed* apanīta. *p.p.*  
*Removed of* apagata ; vigata. *p.p.*  
*Removed from* onīta. *p.p.*  
*Removes* vajjeti ; parivajjeti. *v.*  
*Removes (a hat, etc.)* omuñcati. *v.*  
*Repairs* paṭisaṅkharoti. *v.*  
*Repents* anutappati. *v.*  
*Replied* paccassosi. *v.*  
*Replies* paṭivacanaṇ deti. *v.*  
*Reply* paṭivacana. *n.*  
*Report* pavatti ; vāttā. *f.*  
*Represented* upanīta. *p.p.*  
*Requested* yācita. *p.p.*  
*Residence* vāsa. *m.* vāsaṭṭhāna. *n.*  
*Resolves* adhiṭṭhāti. *v.*  
*Resounded* kūjita. *p.p.*  
*Respect* gārava. *m.*  
*Resthouse* āvasathāgāra. *m.*  
*Restrains* saññamayati. *v.*  
*Result* ānisaṇsa ; vipāka. *m.* phala. *n.*  
*Retains (memory)* paccupaṭṭhāpeti. *v.*  
*Returns* paṭinivattati ; paccāgacchati. *v.*  
*Reverence* apaciti. *f.* gārava. *m.*  
*Reviles* paribhāsati ; akkosati. *v.*  
*Rice milk (khīra-)* pāyāsa. *m.*  
*Rice-merchant* taṇḍulika. *m.*  
*Right (side)* dakkhiṇa. *adj.*  
*Righeous* dhammaṭṭha ; dhammika. *adj.*  
*Rinses* pakkhāleti. *v.*  
*Rise* udaya. *m.*



*Risen* udita ; uppanna. *p.p.*  
*Roaring* gajjanta. *pr.p.*  
*Robber* cora. *m.*  
*Robe (of a monk)* cīvara. *n.*  
*Robed* nivāsāpita. *p.p.*  
*Robing (himself)* nivāsetvā. *abs.*  
*Rolls* pavatṭeti ; parivatteti. *v.t.*  
*Rolling* parivattenta. *pr.p.*  
*Roof-gable* gopānasī. *f.*  
*Royal* rājakīya. (*in some compounds*) maṅgala. *adj.*  
*Royal chamber* sirigabbha. *m.*  
*Royal city* rājadhāni. *f.*  
*Royal sage* rājisi. *m.*  
*Ruin* parābhava. *m.*  
*Rules of conduct* sikkhā. *f.*  
*samācāra. m.*  
*Running about* paridhāvamāna. *pr.p.*  
*Runs against* abhidhāvati. *v.*  
*Runs around* paridhāvati. *v.*  
*Runs here and there* ādhāvati. *v.*  
*Rust* mala. *n.*  
*Sacrifice* yañña. *m.*  
*Safeguards* rakkhati. *v.*  
*Said* āha. *v.* bhāsita ; vutta. *p.p.*  
*Sailor* nāvika. *m.* woman nāvikī. *f.*  
*Saint* arahanta. *m.*  
*Sal-grove* sālvana. *n.*  
*Salted* loṇika. *adj.*  
*Salutes* abhivādeti. *v.*  
*Same thing* tad 'eva.

*Sandal* upāhana. *m.*  
*Sandal-wood* candana. *n.*  
*Sanskrit (language)* Sakkata bhāsā. *f.*  
*Satisfaction* titti. *f.*  
*Satisfies* santappeti. *v.*  
*Saying* bhāsita. *ger.* vaca. *m.n.*  
*Saying* vadanta ; kathenta. *pr.p.*  
*Says* bhāsati ; vadati. *v.*  
*Scalp* sīsacchavi. *f.*  
*Scatters* ākirati. *v.*  
*Scatters about* vikirati. *v.*  
*Scented* vāsita. *p.p.*  
*Scented water* gandhodaka. *n.*  
*Sceptre (-javalin)* cakkāyudha. *n.*  
*Screams* ravati. *v.*  
*School* satthasālā. *f.*  
*Searches* pariyesati ; gavesati. *v.*  
*Seated* āsina ; nisinna. *p.p.*  
*Secluded* vupakaṭṭha ; paṭisallīna. *p.p.*  
*Secret* raha. *m.n.*  
*Seca* nikāya ; gaṇa. *m.*  
*Seeing* dassana. *ger.* passanta. *pr.p.*  
*Seeking* pariyesamāna. *pr.p.*  
*Seen* diṭṭha. *p.p.*  
*Selects* uccināti. *v.*  
*Sends* pahināti. *v.*  
*Sends for* pakkosāpeti. *v.*  
*Sends away* uyyojeti. *v.*  
*Sense* indriya. *n.*



- Sentence* vākya. *n.*  
*Sensible* satimantu. *adj.*  
*Sensual pleasure* kāma. *m.*  
*Separating* viyojenta. *pr.p.*  
*Sermon* sutta. *n.*  
*Serpent* bhujaga ; uraga. *m.*  
*Serves* paricarati. *v.*  
*Serves while eating* parivisati. *v.*  
*Servitor* upaṭṭhāka. *m.*  
*Set forth* nikkhami. *v.*  
*Setting down* attha ; atthagama. *m.*  
*Severe* kaṭuka ; tikhīṇa. *adj.*  
*Shakes* dhunāti ; kampeti ; cāleti. *v.*  
*Shape* saṇṭhāna. *n.*  
*Shares* bhājeti ; vibhajati. *v.*  
*Shares with* saṇvibhajati. *v.*  
*Sheep* meṇḍa. *m.*  
*Sheer* accanta ; tikhīṇa. *adj.*  
*Shines* jalati ; bhāsati ; dippati ; jotati. *v.*  
*Shines very much* atirocati. *v.*  
*Shining* jalanta ; tapanta ; jotanta ; tapamāna. *pr.p.*  
*Should be adopted* vattettabba. *pt.p.*  
*Should be brought* āharitabba. *pt.p.*  
*Should be carried* hāriya ; haritabba. *pt.p.*  
*Should be given* dātabba ; deyya. *pt.p.*  
*Should be informed* ārocetabba. *pt.p.*  
*Should be kept* ṭhapetabba. *pt.p.*  
*Should be killed* māretabba. *pt.p.*  
*Should be obeyed* anuvattitabba. *pt.p.*  
*Should be respected* garukātabba. *pt.p.*  
*Should be sent* pesetabba. *pt.p.*  
*Should be slain* māretabba. *pt.p.*  
*Should be taken* gayha. *pt.p.*  
*Should be thought* cinteyya. *pt.p.*  
*Shouts* ugghoseti. *v.*  
*Showing* dassenta. *pr.p.*  
*Shows* dasseti. *v.*  
*Shut* pihita. *p.p.*  
*Sick* gilāna ; rogī. *adj.*  
*Sickness* ābādha ; roga. *m.*  
*gelañña. n.*  
*Sight* dassana. *n.*  
*Silk cotton tree* simbalī. *m.*  
*Silver* rajata. *n.*  
*Similar* sadisa ; samāna ; tulya. *adj.*  
*Similarly* tath 'eva. *in.*  
*Since* paṭṭhāya (with ablative) *in.*  
*Since then* tato paṭṭhāya. *in.*  
*Sinful* pāpa ; pāpī. *adj.*  
*Singing* gāyanta. *pr.p.*  
*Singing* gīta ; gāyana. *ger.*  
*Single* ekaka. *adj.*



- Sings* gāyati. *v.*  
*Sinhalese* Sīhaḷa. *adj.*  
*Sire* deva ! *m.*  
*Sister's son* bhāgiṇeyya. *m.*  
*Sitting* nisinnaka. *adj.* nisī-  
danta. *pr.p.*  
*Skill* nepuñña ; kosalla. *n.*  
*Skilful* nipuṇa ; kusala ; susik-  
khita. *adj.*  
*Sky* nabha. *m.n.* ākāsa. *m.*  
*Slandering* abbhācikkhana. *n.*  
*Sleeping place* senāsana ; saya-  
naṭṭhāna. *n.*  
*Small bed* mañcaka. *m.*  
*Small chair* pīṭhaka. *n.*  
*Smeared with* makkhita. *p.p.*  
*Smells* ghāyati. *v.*  
*Smoke* dhūma. *m.*  
*Smokeless* vidhūma. *adj.*  
*Smooth* maṭṭha. *adj.*  
*Smooths* samaṇ karoti.  
*Snare* pāsa. *m.*  
*Snatching life* vayohara. *adj.*  
*Sneezing* khipanta. *pr.p.*  
*Sofa* pallaṅka. *m.*  
*Soft* muduka. *adj.*  
*Soiled* malina. *adj.*  
*Soldier* yodha ; bhaṭa. *m.*  
*Sometimes* kudācanaṇ. *ad.*  
*Son* tāta ; putta. *m.*  
*Song* gīta. *n.*  
*Sort* vikati , jāti. *f.*  
*Sounds (a drum, etc.)* vādeti. *v.*  
*Sows* vapati. *v.*  
*Space* okāsa. *m.*  
*Special umbrella* atichatta. *n.*  
*Speed* java ; vega. *m.*  
*Spends* vissajjeti ; time vītinā-  
meti. *v.*  
*Spinning* kantanta. *pr.p.*  
*Splendour* teja ; *m.n.*  
*Splits* phāleti. *v.*  
*Spoon* kaṭacchu. *m.*  
*Spoke* ara. *n.*  
*Spoken* vutta ; kathita. *p.p.*  
*Spotted* citta ; kammāsa. *adj.*  
*Sphere (of sense)* āyatana. *n.*  
*Spread* atthata. *p.p.*  
*Spreads* attharati ; pattharati.  
*v.*  
*Springs from* pabhavati. *v.*  
*Sprinkling* āsiñcanta. *pr.p.*  
*Sprinkles* āsiñcati. *v.*  
*Sprout of a lotus* bhisā. *n.*  
*Spy* cara ; carapurisa. *m.*  
*Some* ekacca. *adj.*  
*Something* kiñci. *in.*  
*Sometimes* kudācanaṇ. *in.*  
*Son* atraja. *m.*  
*Soothsayer* nimittapāṭhaka. *m.*  
*Squanders* vināseti. *v.*  
*Stable* assāsālā. *f.*  
*Stainless* vīatamala. *adj.*  
*Stands up* uṭṭhahati. *v.*  
*Star* tārā ; tārakā. *f.*  
*State couch* sirisayana. *n.*  
*State (of a being)* attabhāva. *m.*  
*State of being calmed* samitatta.  
*n.*



*Stays* paṭivasati ; tiṭṭhati. *v.*  
*Steals* avaharati. *v.*  
*Storeyed* bhūmaka. *adj.* (found in compounds).  
*Straight* uju. *adj.*  
*Stranger* āgantuka. *m.*  
*Straw* palāla. *n.*  
*Streamer* dhaja. *m.*  
*Strength* bala. *n.* thāma. *m.*  
*Stretches* pasāreti. *v.*  
*Strews* okirati. *v.*  
*Strife* parakkama. *m.*  
*Strikes* paharati. *v.*  
*Striking* paharanta ; pothenta. *pr.p.*  
*String* hāra. *m.*  
*Strings* āvunāti. *v.*  
*Strives* parakkamati ; ussahati ; upakkamati. *v.*  
*Studded with* khacita. *p.p.*  
*Stump* khāṇu. *m.*  
*Subdued* danta. *p.p.*  
*Subdues* dameti. *v.*  
*Suburb* upanagara. *n.*  
*Such* tādisa ; evaṇūpa. *adj.*  
*Suffers* vindati ; anūbhavatī. *v.*  
*Suffuses* pharati. *v.*  
*Suitable* patiṇūpa ; anucchavika. *adj.*  
*Summum bonum of the Buddhists* nibbāṇa. *n.*  
*Sun* dinakara ; pabhaṅkara. *m.*  
*Sunset* suriyatthaṅgama. *m.*  
*Superior* adhipati ; adhipa. *m.*

*Supernatural knowledge* abhiññā. *f.*  
*Supernatural power* iddhi. *f.* iddhibala. *n.*  
*Supplies with* sampādeti. *v.*  
*Supporting* saṅgaṇhanta. *pr.p.*  
*Supports* saṅgaṇhāti ; bharati. *v.*  
*Supreme knowledge* sabbaññutanāṇa. *n.*  
*Sure* dhuva. *adj.*  
*Surely* ve ; kāmaṇ. *in.*  
*Surface* tala ; piṭṭha. *n.*  
*Surpasses* atikkamati. *v.*  
*Surrounded by* parivuta ; parikhitta. *p.p.*  
*Surrounds* parivāreti. *v.*  
*Swan* haṇsa. *m.*  
*Swarm* saṇḍa. *m.*  
*Sweeps* sammajjati. *v.*  
*Swept* sammatṭha ; sammajjita. *p.p.*  
*Synonym* pariyāya. *m. m.*  
*Syrup* pāna ; pānaka. *n.*  
*Tail* naṅguṭṭha. *n.* vālādhi. *m.*  
*Taker* gāhaka. *m.*  
*Takes in* paveseti. *v.*  
*Takes off (a hat, etc.)* omuñcati. *v.*  
*Takes refuge in* saraṇaṇ gacchati.  
*Takes trouble* vihaṇāti. *v.*  
*Taking* gahaṇa. *n.* gāha. *m.*  
*Talk, friendly* sallāpa. *m.*  
*Talkative* vācāla. *adj.*



- Talking* kathenta. *pr.p.*  
*Tamil* Daṃḷa. *adj.*  
*Taste* rasa ; assāda. *m.*  
*Teacher* ācariya : satthū. *m.*  
*Teaches* sikkhāpeti ; uggāṇhāpeti. *v.*  
*Telling* vadanta. *pr.p.*  
*Tells* ācikkhati : vadati. *v.*  
*Temple* devāyatana. *n.*  
*Ten thousand* naḥuta. *n.*  
*Terrace* ālinda. *m.*  
*Territory* janapada. *m.*  
*That much* tāvataka. *adj.*  
*Theft* theyya ; coriya ; adinnā-dāna. *n.*  
*Therefore* tasmā. *in.*  
*Thereupon* atha. *in.*  
*Thickly* ghaṇaṇ *ad.*  
*Thing* upakaraṇa ; bhaṇḍa. *n.*  
*Thinkable* cinteyya. *pt.p.*  
*Thinks* manoti : cinteti : maññati. *v.*  
*Thirst* pipāsā ; taṇhā. *f.*  
*Thirsty* pipāsita. *p.p.*  
*This much* ettaka. *adj.*  
*Thought* cintā. *f.* ceta. *m.n.*  
*Three and a half* añḍhuddha. *m.*  
*Throne* sīhāsana. *n.*  
*Throws* khipati. *v.*  
*Throws away* chaḍḍeti. *v.*  
*Thus* iti ; iṭṭhaṇ. *in.*  
*Tiger* vyaggha. *m.*  
*Tight* daḷha. *adj.*  
*Time* samaya ; kāla. *m.*  
*To accompany* anugantuṇ. *inf.*  
*To arrive* pattuṇ. *inf.*  
*To attain* paṭiladdhuṇ. *inf.*  
*To avoid* nivāretuṇ. *inf.*  
*To carry* hattuṇ ; harituṇ. *inf.*  
*To cut* chettuṇ. *inf.*  
*To do* kātave ; kattuṇ ; kātuṇ. *inf.*  
*To drink* pātuṇ. *inf.*  
*To dry* sosetuṇ. *inf.*  
*To grieve* socituṇ. *inf.*  
*To inform* ārocetuṇ ; nivedetuṇ. *inf.*  
*Told* āha. *v.*  
*Told* vutta : akkhāta. *p.p.*  
*To obtain* laddhuṇ. *inf.*  
*Took by force* ahāsi. *v.*  
*Tooth brush* dantakaṭṭha. *m.*  
*Top* matthaka : agga. *m.*  
*To perceive* bodduṇ. *inf.*  
*Topic for meditation* kammaṭṭhāna. *n.*  
*Torch* ukkā : daṇḍadīpikā. *f.*  
*To release* vissajjetuṇ ; muñcituṇ. *inf.*  
*Torrent* ogha ; sota. *m.*, dhārā. *f.*  
*To say* vattuṇ. *inf.*  
*To see* passituṇ ; oloketuṇ. *inf.*  
*To show* dassetuṇ. *inf.*  
*To stand* ṭhātuṇ. *inf.*  
*Tottering* pavedhamāna. *pr.p.*  
*Touches* phusati ; parāmasati. *v.*  
*Towards* santikaṇ. *ad.*  
*Town* nagara. *n.*



*Townsman* nāgarika. *m.*

*Tramples* maddati. *v.*

*Trance* jhāna. *n.*

*Tranquilled* nibbuta; samāhita.  
*p.p.*

*Translates* anuvādeti; parivat-  
teti. *v.*

*Transmigrating* (saṅsāre) saṅ-  
saranta. *pr.p.*

*Traveller* pathika; panthaka. *m.*

*Travelling* vicaranta; cārikaṇ  
caranta. *pr.p.*

*Travels* sañcarati. *v.*

*Truckle* phāṇita. *n.*

*Treads upon* akkamati. *v.*

*Treasurer* seṭṭhī; bhaṇḍāgārika.  
*m.*

*Treats* saṅgaṇhāti; sakkaroti.  
*v.*

*Tree* duma. *m.*

*Trembles* kampati; vedhati. *v.*

*Trembling* kampamāna. *pr.p.*

*Triad* tika; taya. *n.*

*Troubles* viheseti. *v.*

*Trunk* khandha. *m.*

*Truth* sacca. *n.*

*Trying* ussahanta; vāyamanta.  
*pr.p.*

*Tumour* abbuda. *m.*

*Tunnel* ummagga. *m.*

*Turned down* nikkujjita. *p.p.*

*Turning round* parivattanta.  
*pr.p.*

*Turns up* ukkujjeti. *v. t.*

*Turns round* parivattati. *v. i.*

*Turquoise* velūriya. *n.*

*Turtle* kacchapa. *m.*

*Tutor* sikkhāpaka. *m.*

*Twice* dvikkhattuṇ. *ad.*

*Twin* yamaka. *adj.*

*Two and a half* aḍḍhateyya. *m.*

*Twofold* diguṇa. *adj.*

*Tyre* nemi. *f.*

*Ugly* virūpa; dubbanna. *adj.*

*Unable* asakkonta. *pr.p.*

*Unconfused* visārada. *adj.*

*Undergoes* nigacchati; vindati.  
*v.*

*Understands* vijānāti. *v.*

*Undigested food* udariya. *n.*

*Unguent* vilepana. *n.*

*Unfastening* vighāṭana. *ger.*

*Unfastens* omuñcati. *v.*

*Unhurried* ataramāna. *pr.p.*

*Union* saññoga; saṅgama. *m.*

*Unites* saṅgameti; ekībhāvam  
upaneti. *v.*

*Until* yāva—tāva. *in.*

*Universal lord* lokanāyaka. *m.*

*Universal monarch* cakkavattī.  
*m.*

*University* nikhilavijjālaya. *m.*

*Unknown* avidita. *p.p.* apā-  
kaṭa. *adj.*

*Unobtainable* alabbhaneyya.  
*pt.p.*

*Unparalleled* niruṭṭhara; appa-  
ṭipuggala. *adj.*

*Upper skin* chavi. *f.*

*Uses* pariharati. *v.*



*Utmost care* adhikatarussāha.  
*m.*

*Vanquishes* parājeti. *v.*

*Various* nānā. *in.* nānāvidha ;  
vividha. *adj.*

*Vault* abbhantara (-gabbha).  
*m.*

*Vehicle* vāhana ; yogga. *n.*

*Venerable* āyasmantu. *adj.*

*Verbal* vācasika. *adj.*

*Vessel* bhājana. *m.*

*Vered* appatīta ; ruṭṭha. *p.p.*

*Veres* dussati. *v.*

*Views* passati. *v.*

*Villager* gāmika ; gāmaṇḍasi. *m.*

*Violated* padhaṇṣita. *p.p.*

*Vulgarity* hīnatā. *f.*

*Walking* gamana ; sañcaraṇa.  
*ger.*

*Wanderer* sañcāraka ; pariya-  
ṭaka. *m.*

*Wandering* cārikā. *f.*

*Wandering ascetic* paribbājaka.  
*m.*

*Wanted* icchita. *p.p.*

*War* yuddha. *n.* saṅgāma. *m.*

*Warbles* nikūjati. *v.*

*Ware* bhaṇḍa. *n.*

*Warrior* khattiya. *m.* & *adj.*

*Was* ahosi ; abhavi. *v.*

*Was able* asakkhi. *v.*

*Washes* pakkhāleti. *v.*

*Washing* dhovana. *ger.*

*Watch of the night* yāma. *m.*

*Watcher* pālaka. *m.*

*Watching* rakkhanta. *pr.p.*

*Water-bird* sārasa. *m.*

*Wavering* vyathita. *p.p.*

*Wayfarer* addhika ; panthaka.

*Wealthy* bhogī. *adj.*

*Wearing* paridahanta ; nivā-  
senta. *pr.p.*

*Weary* kilanta. *p.p.*

*Weaver* tantavāya. *m.*

*Weaves* vināti ; vāyati. *v.*

*Week* sattāha. *n.*

*Weeping* paridevamāna. *pr.p.*

*Weeps* parodati. *v.*

*Welcome* svāgata. *adj.* & *p.p.*

*Welfare* abhivuddhi. *f.* attha.  
*m.*

*Well* kūpa. *m.*

*Well* sammā ; sādhu. *in.*

*Well known* pākāṭa ; abhiññāta.  
*p.p.*

*Well-practised* suciṇṇa. *p.p.*

*Well-to-do* sukhita ; dhana-  
vantu. *adj.*

*Went* pakkāmi. *v.*

*Western* pacchima. *adj.*

*Wheel-gem* cakkaratana. *n.*

*Where* kaṭṭha ; kuhin ; kutra.  
*ad.*

*Wherever* yattha ; yattha kat-  
thaci. *ad.*

*White lotus* puṇḍarīka. *n.*

*White water-lily* kumuda. *n.*

*Whole* nikhila ; sakala. *adj.*

*Wicked* duṭṭha. *p.p.*

*Wicked person* asappurisa. *m.*



- Wife* 'dāra. *m.* jāyā. *f.*  
*Willing to come* āgantukāma. *adj.*  
*Willing to learn* uggāṇhitukāma. *adj.*  
*Wind* māluta : vāyu ; vāta. *m.*  
*Wins* jināti. *v.*  
*Winter* hemanta. *m.*  
*Wise* pañña ; paṇḍita. *adj.*  
*Wiseman* medhāvī. *m.*  
*Wishes* icchatī.  
*Wishing* ākaṅkhamāna ; icchanta. *pr.p.*  
*Wishing to drink* pātukāma. *adj.*  
*Woman* vadhū ; nārī. *f.*  
*Wood* dāru ; kaṭṭha. *n.*  
*Wooden* kaṭṭhamaya. *adj.*  
*Word* vaca. *m.n.* vācā. *f.*  
*Work* kamma ; kāriya. *n.* kammanta. *m.*  
*Worldly* lokiya ; lokika. *adj.*  
*Worthy* araha. *adj.*  
*Worshipful* namassanīya. *pt.p.*  
*Worshipped* vandita. *p.p.*  
*Worshipping* namassamāna. *pr.p.*  
*Worthy* bhadra. *adj.*  
*Would engage in* payojeyya. *v.*  
*Would get (he)* labhetha. *v.*  
*Would have attained (he)* adhi-gacchissā ; pāpuṇissā. *v.*  
*Would have been (he)* abhāvissā.  
*Would have born (he)* uppajjissā. *v.*  
*Would obtain (he)* adhigaccheyya. *v.*  
*Wounded* khata ; vaṇita. *p.p.*  
*Wraps in* upanayhati. *v.*  
*Wreath* dāma. *m.*  
*Written* likhita. *p.p.*  
*Wrong path* ummagga. *m.*  
*Yak* camarī. *m.*  
*Year by year* anuvassan. *ad.*  
*Yoked* yojita. *p.p.*  
*Young* dahara. *adj.*  
*Youngest* kaṇiṭṭha. *adj.*  
*Young one* potaka. *m.*  
*Zenith* uddhan. *ad.*



4

685